

Ann M. M.  
Book May

Memorandum

an  
Help and Guides  
to  
Christian Families  
by Mrs. B. M. M.  
Ann M.

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The LIFE of CHRIST.



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MUSEUM

Ann Atkins

Our SAVIOUR on the CROSS,  
Betwixt the Two Thieves.



With him they crucified two Thieves; the One on his Right-hand, and the Other on his Left. And a Superscription was written over him in Letters of Greek, and Latin, and Hebrew, *This is the King of the Jews*. And one of the Malefactors which were hanged, railed on him, saying, *If Thou be Christ, save Thyself and Us*; but the other answering, rebuked him, saying, *Dost not thou fear God, seeing thou art in the same Condemnation? And we, indeed, justly, for we receive the Reward of our Deeds; but this Man hath done nothing amiss*. And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, *Verily I say unto thee, To-day shalt thou be with me in Paradise*.

THE  
L I F E

Of our Blessed SAVIOUR

JESUS CHRIST:

With Considerations and Discourses upon the Conception, Nativity, Circumcision, Baptism, Temptation, Preaching, Miracles, Passion, Resurrection, and his Ascension into Heaven.

Including several unanswerable Arguments, obvious to the meanest Capacity, in Defence of the Divinity of our Holy Redeemer, and the Truth of the Christian Religion.

Likewise the Lives, Acts, and Deaths of the Holy Evangelists and Apostles, as recorded by the Primitive Fathers, and Antient Writers of unquestionable Veracity.

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*Illustrated with* P I C T U R E S .

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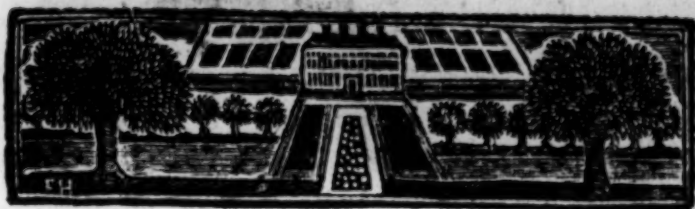
By J. TAYLOR, B. D. *X*

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TO THE  
R E A D E R.



*THE Whole Duty of Man is, To fear God, and keep his Commandments; and the Principal Design of his Creation, is, That he may glorify God upon Earth, and by the Merits and Intercession of Jesus Christ, may enjoy Eternal Happiness in the Presence of God, in the World to come, wherein is Fulness of Joy, and at whose Right-hand are Pleasures for Evermore. To attain this Everlasting Inheritance, it is absolutely necessary to acquaint ourselves with God, and our Blessed Saviour, and to be fully persuaded of the Truth of the Divinity of Jesus, and the Certainty of his being the Messiah, promised to the Patriarchs and Apostles some Thousands of Years before; who in the Fulness of Time made his Appearance for the Salvation of all that sincerely believe in him, and walk in Obedience to his Holy Precepts and Doctrines. This small Treat is designed for the*

A 3 *Purposes*



## TO the READER.

*Purposes aforesaid, that all true Christians may know in whom they have believed. For which many undeniable Arguments and Considerations are advanced, which may be comprehended by the meanest Understanding, and may put to silence such abandoned Wretches as deny the Lord that bought them; who being resolved to continue in a Course of Prophaneness and Irreligion, endeavour to harden their Consciences, and persuade themselves that there is no God, nor future State of Punishment, because they desire it may be so. I have also added the Lives of the holy Evangelists and Apostles, with their Martyrdom for preaching and publishing the good Tidings of Salvation to the barbarous Nations, with such mighty Success, that Thousands were converted, and afterward suffered Death for the Profession of the Gospel, and asserting the Truth and Certainty of the Christian Religion, against all its Opposers: These Things are written for our Instruction, and may so fortify us, that it may not be in the Power of those Deceivers who are Abroad in the World to weaken our Faith and Confidence in the Mercy of God, and the Merits of our Blessed Saviour, that we shall at last attain Everlasting Life and Happiness.*

J. TAYLOR.

THE





T H E

## L I F E

Of our Blessed SAVIOUR

## JESUS CHRIST.

**I**T is undeniable, that through the whole Body of the *Old Testament*, the *Jews* had a promised *Messiah*, the same that we call *Christ*, or a Person anointed and sent from God, to be a Saviour, a Redeemer, a Pacifier of God's Wrath, a Mediator between God and Man, a Satisfier for the Sins and Offences of the whole World, a Restorer of our Innocency lost in Paradise, a Master and Instructor, a Law-giver, a Spiritual and Eternal King, and should sit, and rule, and reign in our Hearts, to conquer the Power and Tyranny of Satan, the Enemy of Mankind, who overcame our first Parents in Paradise, and never ceaseth to assail us with his Temptations. For the first Covenant, that ever God made with Man, was, *In the Day that thou eatest of the Tree of Knowledge of Good and Evil, thou shalt surely die.*

This Covenant being broken by our common Progenitor, he received Judgment accordingly, but with this

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benign Promise: That the Seed of the Woman should break the Serpent's Head, who had beguiled them, and he should lye in wait to hurt the Heel of Mankind: That is, the Time should come, when one shall proceed out of the Seed of the Woman, who shall conquer Death and Sin, the Weapons of the Devil, and shall make void all his Temptations, and trample them under his Feet, and this shall be Christ, the *Messias* of the World.

For whatsoever the latter *Jews* dreamt, That the *Messias* should set up a Temporal Kingdom, and restore them to their Country and former Government: It is evident the ancient Rabbies of that Nation, in the old *Chaldee* Paraphrase, called the *Jerusalem Targum*, apply these Words, That the Devil that deceived *Adam*, saying, 'Mankind has an infallible and present Remedy against thee, O Satan! For the Time will come that they shall tread thee down with their Heels, by the Help of the *Messias*, who shall be their King.'

The very same Promise is several Times repeated and established to *Abraham*, who lived near two Thousand Years after *Adam*, and again to *Isaac* his Son after him, *Gen.* 12. 18. 22. In thy Seed shall all the Nations of the Earth be blessed, which had been a small Benediction to *Abraham*, or to the *Jews* after him (that never actually saw the *Messias*) if he had been a Temporal King over the *Jews* only: And a much less Blessing to the *Gentile* World, if he was to subdue and destroy all that would not submit to the *Jewish* Constitution.

But *Jacob* prophecyeth plainly at his Death of the coming of Christ, in these Words; 'The Scepter shall not depart from *Judah*, nor a Law-giver from between his Feet, till *Shiloh*, or the *Messias* come, and to him shall the gathering of the People be.' Which latter Words the forenamed *Chaldee* Paraphrase, and the great *Onkelos* (both of singular Authority among the *Jews*) interpret until Christ and the *Messias* come, who is the Expectation of all Nations. Now if he be the Hope and Expectation of the *Jews*, as well as *Gentiles*, then can he

he not be a Temporal King to destroy the *Gentiles*, as the late *Jews* imagine: But a Spiritual King to reign over them, and to bring in Subjection their Splritual Enemies, namely, the World, the Flesh and the Devil, as all true Christians believe.

But to leave this Controversy with the latter *Rabbies*, and to proceed to shew that Christ was foretold and promised to the *Jews*: It is to be observed, That after the Death of *Jacob*, little is recorded of the Doings of the *Jews*, during the Four hundred Years that they were in Bondage in *Egypt*; yet that Nation have a Tradition, That as soon as they were delivered out of that Slavery, and come into the Wilderness, in their Travels toward the Land of *Canaan*, the three Sons of *Koran*, *Affir*, *Elkanah*, and *Abiasaph*, mentioned in *Exodus* 6. and in other Places; composed divers Songs and Psalms in the Praise and Expectation of the *Messiah* to come, and the Holy Men of that Time solaced themselves with singing of the same; and that King *David* afterward in the Second Part of his *Psalms*, from the 45th, to the 87th *Psalme*, collected most of these old Songs together, as they now stand.

*Moses* likewise prophecied of Christ, *Deut.* 18. 15.  
 ' The Lord thy God will raise up unto thee a Prophet  
 ' from the midst of thee, of thy Brethren, like unto  
 ' me, unto him ye shall hearken in all Things whatso-  
 ' ever he shall say unto you; and it shall come to pass,  
 ' that every Soul that will not hear that Prophet, shall  
 ' be destroyed from among the People, *Deut.* 18. *Acts* 3.  
 which Words cannot be understood of any Prophet that  
 ever lived after *Moses* among the *Jews*, as is manifest by  
 what the Holy Ghost says of him: ' And there arose  
 ' not a Prophet since in *Israel* like unto *Moses*, whom  
 ' the Lord knew Face to Face, *Deut.* 34.'

*David* who lived about Four hundred Years after *Moses*, a Man after God's own Heart, and the first King of *Judah*, out of which Tribe and whose Lineage the *Messiah* was to come, had this Mystery more plainly reveal-

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ed to him than to any before him : For he was assured that Christ should be born of that Stock, as God had promised him by the Prophet *Nathan*, saying, *Thy Seed will I establish for ever, and build up thy Throne to all Generations ; for I have made a Covenant with my Chosen, and have sworn to David my Servant ;* which Words the latter Jews apply to King *Solomon*, and may in some Sense be true, since *Solomon* was a Type of Christ to come, but cannot be verified in him, whose earthly Kingdom was rent and divided by *Jeroboam*, and must therefore be understood of an Eternal King, which should arise out of *David's* Seed ; and therefore it is said in *Psalms* ii. *Thou art my Son, this Day have I begotten thee, I will give thee the Heathen for thy Inheritance, and the utmost Parts of the Earth for thy Possession ;* which was never fulfilled in *Solomon*, nor in any other Temporal King after him. And much less what is written in *Psalms* lxxii. *He shall reign from Sea to Sea, and from the Rivers to the End of the Earth. All Kings shall fall down before him ; all Nations shall worship him. His Name shall endure for ever, as long as the Sun, and all Nations shall call him Blessed.* All these Promises and Expressions can never be applied to any but Jesus Christ alone.

This Promise made to *David* for Christ to come of his Seed, is repeated after his Death by many of his Prophets, particularly by *Jeremiah*, chap xxiii. *Behold the Days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS :* All this was spoken of *David's* Seed above four hundred Years after his Death.

*Ezekiel* likewise, who was Contemporary with *Jeremiah*, calls the *Messias* by the Name of *David* himself ; *Ezek* xxxiv. ' I will save my Flock, and they shall be no more a Prey. And I will set up one Shepherd over them, and he shall feed them, even my Servant *David*, and he shall be their Shepherd, and a Prince among them, and he shall feed them : ' Which Words both Christians, and the

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the modern *Jews* in the *Talmud*, confess to be meant of the *Messias*, and we believe to be foretold of Christ; *David* being four Hundred Years before, and could not come again to govern and feed the People of God.

*Isaiah* the Prophet, who lived above one hundred Years before *Jeremiah* or *Ezekiel*, had plain and eminent Discoveries of the *Messias*, in the 49, 50, 51, 52, 53 Chapters of that Prophecy; wherein he says, That Christ being sent to the *Jews*, he complains of them; and that he is sent unto the *Gentiles* with gracious Promises. He shews that the Occasion of the *Jews* being cast off, is not to be imputed to the *Messias*, he having Ability to save, by his Obedience in that Work, and by his Confidence of God's Assistance, Christ there persuadeth his Church to believe his free Redemption; to receive the Ministers thereof, to joy in the Power thereof, and that his Kingdom shall be exalted. The Prophet also complains of the Incredulity of the People, excuseth the Scandal of the Cross, by the Benefit of Christ's Passion, and the good Success thereof; the same Prophet particularly expresses the Graces and Divine Properties of Christ, as that he shall for ever overthrow and destroy Death; he shall open the Eyes of the Blind, and the Ears of the Deaf, he shall not cry nor contend, nor shall accept the Person of any Man, but in Truth he shall bring forth Truth in Righteousness. And *Daniel* who lived in the End of the Captivity of *Babylon*, some Time before *Haggai*, *Zachary*, or *Malachi*, who were the last Prophets that ever flourished among the *Jews*, almost five hundred Years before the coming of Christ, speaks plainly of his being cut off, and put to Death, *Dan. ix.* And to insist upon no more, the whole Scripture centers in this one Point, to foretel and manifest Christ to be the *Messias*, by Signs, Figures, Parables and Prophecies.

But to be more particular in the Demonstration of this momentous and fundamental Truth: That this Jesus of whom the four Evangelists treat, is the true *Messias*; let us compare the Christian Gospel with the *Jewish*



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Law ; or the Histories of Christ under the One, with the Prophecies of the *Messias* under the Other ; and thence conclude, That if whatsoever was foretold concerning the *Messias*, was fulfilled in this Jesus Christ ; then he was undoubtedly the *Messias* who was to come into the World for the Salvation of Mankind ; to make which Comparison the more exact, let us run through the several Circumstances that attended his Birth, Life, Death, Resurrection and Ascension, and observe how punctually the Prophecies of them were fulfilled in every Particular.

And First, for the Birth of the *Messias*, the Law saith, he was to be born of the Seed of *Abraham*, *Gen.* 22. 18. and *David*, 2 *Sam.* 7. 12. and of the Seed of *Jesse*, *Isaiah* 11. 1. From whence, he is frequently called by the *Jews*, The Son of *David*. The Gospel saith, Jesus Christ was the Son of *David*, the Son of *Abraham*, *Matt.* 1. 2. The Law, That he was to be born of a Virgin, *Isa.* 7. 14. The Gospel, That *Mary* a Virgin, brought forth this Jesus, *Matt.* 1. 18. *Luke* 1. 17, 31, 35. chap. 2. 5. 6. 7. The Law, That he was to be born at *Bethlehem Ephrata*, *Mich.* 5. 2. The Gospel, That this Jesus was born there, *Matt.* 11. 1. *Luke* 4. 5. 6. The Law says, That he was to be brought out of *Egypt*, *Hosea* 11. 1. The Gospel, That Jesus was called thence, *Matt.* 11. 19, 20. The Law, That one should go before the *Messias*, *Mal.* 3. 5. and should cry in the Wilderness, *Isaiah* 11. 3. The Gospel, That *John Baptist* did so before Christ, *Matt.* 3. 1, 3. *Mark* 1. 2, 3. The Law, That the *Messias* should preach the Doctrine of Salvation in *Galilee*, who sitting before in Darkness, should see great Light, *Isa.* 9. 1, 2. The Gospel, That Jesus did so, *Matt.* 18. 12, 23. The Law, That in the Days of the *Messias*, the Eyes of the Blind should be opened, and the Ears of the Deaf should be untopped, the Lame leap, and the Tongue of the Dumb sing, *Isa.* 35. 5. The Gospel, That it was so in the Days of Jesus Christ, *Matt.* 4. 23. and chap. 11. 5.

But



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But for all these Wonders and Miracles, the Law saith, They should hear, but not understand, and see, yet not perceive, *Isa.* 6. 9. And the Gospel, That seeing they did not see, and hearing they did not hear, nor yet understand, *Matt.* 13. 13. The Law, That he should be despised and rejected of Men, a Man of Sorrows, and acquainted with Grief, *Isa.* 53. 3. The Gospel, That Jesus Christ had not where to lay his Head, *Matt.* 8. 20. His Soul was exceeding sorrowful, even unto Death, *Mat.* 26. 38. Yea, he was in an Agony, and his Sweat was as Drops of Blood, *Luke* 22. 24. so well was he acquainted with Grief. The Law says, That he should ride into *Jerusalem* upon an Ass, and upon a Colt, the Foal of an Ass, *Zech.* 11. 9. And the Gospel, That Jesus Christ as he was going to *Jerusalem*, having found an Ass, sat thereon, *John* 12. 14. *Matt.* 21. 6. At which Time the Law saith, The People should cry, *Hosannab*: Blessed is he that cometh in the Name of the Lord, *Psalms* 118. 26. The Gospel, That they did so to Christ, *Matt.* 21. 9. The Law foretels, That one of his own familiar Friends, in whom he trusted, which did eat of his Bread, did betray him into the Hands of the *Jews*, *Matt.* 26. 47. *Luke* 22. 46. The Law, That he should be prized at, and sold for thirty Pieces of Silver, with which should be bought the Potter's Field, *Zech.* 11. 12, 13. The Gospel, That they covenanted with *Judas*, to betray Jesus for thirty Pieces of Silver, *Mat.* 26. 15. with which they afterwards bought the Potter's Field, chap. 27. 7. The Law, that he should be numbred among Transgressors, *Isa.* 53. 12. The Gospel, That Jesus Christ was crucified between two Thieves, *Mark* 15. 27. *Matt.* 27. 38. The Law, That he should be wounded and bruised, *Isa.* 53. 5. The Gospel, That they scourged Jesus, *Matt.* 32. 20. and smote him, *Mark* 15. 19. The Law saith, They should pierce his Hands and Feet, *Psalms* 22. 19. *Zech.* 12. 10. The Gospel, That they crucified Jesus, *Matt.* 27. 35. *Luke* 23. Whereby they used to pierce the Hands and Feet of those that were put to this Death, and nail them

to the Cross: But tho' they should pierce his Flesh, yet the Law saith, they should not break his Bones, no, nor one of them, *Exod. 12. 46. Numb. 9. 13. Psalm 34. 20.* The Gospel, that they brake not the Legs of Christ, *John 19. 33. 36.* The Law, that they should see him, should laugh him to scorn, shoot out their Lips, and shake their Heads, saying, 'He trusted in the Lord, that he would deliver him: Let him deliver him, seeing he delighted in him.' *Psalm 22. 8.* The Gospel, that the Scribes and Pharisees did so by Christ, *Matt. 27. 42, 43.* The Law saith, They should give him Gall for Meat, and Vinegar to drink. *Psal. 49. 21.* And the Gospel, That they gave Christ Vinegar to drink, mingled with Gall. *Matt. 27. 34. 48.* The Law, That they should part his Garments among them, and cast Lots upon his Vesture, *Psal. 22. 19.* The Gospel, That they parted Jesus's Garments among them, and cast Lots, *Matt. 27. 35. John 19. 23. Mark 15. 24.*

And as for the Time of this Jesus's coming into the World; it is certain that he came before the second Temple was demolished, for it is said, That he went into the Temple, *Matt. 19. 45.* yea, he himself taught daily in it, *ver. 47.* By which means the Glory of the second Temple was greater than the Glory of the first, according to the Prophecy of *Hag. 11. 9.* As for *Jacob's* Prophecy, That the Scepter should not depart from *Judah*, nor the Law-giver, till *Shiloh*, or the *Messias* should come, *Gen. 49. 10.* It is certain that it did not depart from *Judah*, till *Herod* was by *Augustus* and the Senate of *Rome*, made King of *Judea*, in whose Days this Jesus was born, *Matt. 11. 2. Luke 1. 5.* And so *Daniel's* seventy Weeks, or four hundred and ninety Years, did exactly reach unto, and were determined in the Days of this Jesus, as might easily be demonstrated. So that all the old Prophecies concerning the *Messias's* coming, are perfectly fulfilled in this Jesus of *Nazareth*.

Furthermore, the Law saith, That tho' the *Messias* should be crucified, yet God would not leave his Soul in Hell,

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Well, nor suffer his Holy One to see Corruption, *Pf. 16. 10.* And that, when God should make his Soul a Sacrifice for Sin, he should see his Seed, and prolong his Days, *Isaiah 53. 10.* which plainly implies, That tho' the *Messias* should die, yet he should rise again, and that within a few Days too, otherwise he would have seen Corruption. Now the Gospel says, That this Jesus rose from the Dead, *Matt. 28. 6. Luke 24. 6.* and that he was seen of several after his Resurrection, as of *Mary Magdalen*, *Matt. 28. 9.* of the eleven *Disciples*, ver. 16, 17, 18. *Mark 16. 14.* of the two that were going to *Emmaus*, *Luke 24. 13, 14, 15.* of *Simon Peter* alone, ver. 24. and of all the *Disciples* gathered together, the Doors being shut, *John 20. 16.* And to be sure that it was himself, and not an Apparition; *Thomas*, one of the twelve, thrust his Hands into his Side, and found it Flesh and Blood indeed, and he did eat and drink before them, *Luke 24. 43.* which it is impossible that a Spirit could do. He was seen of *Peter* and *John*, and other *Disciples*, whilst they were fishing, and and eat and drank with them, *John 21.* Of five hundred Brethren at once, and of *Paul* himself, *1 Cor. 15. 6.* Neither did he lie so long as to see Corruption, for he was buried but the Day before the Sabbath, *Mark 15. 42.* and rose the Day after. ch. 16. 1.

Again, Jesus was not only to rise again, but the Law saith, He was to ascend on High, to lead Captivity Captive, and to give Gifts unto Men, *Psal. 16. 18.* Now this cannot but be an undoubted Character of the *Messias*, not only to rise from the Dead, but to ascend up to Heaven, and thence to disperse his Gifts among the Children of Men, and that Christ did so, is evident from the Gospel; for after he had spoken with them, He was received up into Heaven, and there sat on the Right-hand of God, *Matt. 16. 19. Luke 24. 41.* He gave such Gifts to Men, as that his *Disciples* of a sudden, were enabled to speak all Manner of Languages, *Acts 2. 8.* to work many Signs and Wonders, chap. 5. 12. to heal all Manner of Diseases, ver. 15, 16. yea, with

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with a Word speaking, to cure a Man lame from his Mother's Womb, chap. 3. 6, 7.

These Considerations seem to make the Gospel a perfect Transcript of the Law; and the Histories of Jesus are nothing else but the Prophecies of Christ turn'd into an History: And certainly the Piety of his Life, the Purity of his Doctrines, and his miraculous Works, are a further Confirmation of the Truth of what is here related: For the Miracles that he wrought, as the healing the Sick with a Word of his Mouth, raising the Dead, feeding so many Thousands with five Loaves and the like, were so powerful and convincing, that his very Enemies who would not believe him to be the *Messias*, could scarce deny him to be a God, as *Josephus*, the *Jewish* Historian testifies in his *Antiquities*, *Lib. 18. chap. 4.* And it is a Tenet to this Day among some of them, That the Miracles which Jesus did, were not the Delusions or Juggles of Satan, but real Miracles, wrought as they pretend by Virtue of the Name of God, *Jehovah*, which they say Jesus got out of the Temple; whereby it is plain that they acknowledged God to be the Author of them, which doubtless could not be, unless they were agreeable to his Will, and for the Glory of his Name.

Neither was the Doctrine of the Gospel only established at the first, but propagated afterward by Miracles, that a Doctrine so much contrary to Flesh and Blood, as proposing nothing in his Life, but that the Professors of it should have Troubles in this World, should be as Sheep among Wolves, should be persecuted, imprisoned, scourged, put to Death, and be hated of all Men for their Master's sake; and this Doctrine propagated by a Company of simple illiterate Men, who had neither Power to force, nor Eloquence to persuade Men to the Belief of it, or embracing it; that yet such Persons as these were, should ever make any of the *Jews*, who expected a King for their *Messiah*, to advance them to Temporal Dignities, to believe that this Jesus whom themselves scourged and crucified at *Jerusalem*, was that Person

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person, or that they should be able to propagate the Gospel among the *Gentiles* also, who neither believed in the true God, nor expected any thing of a *Messias* to come and redeem them: Yet this they did, and brought over not only many People, but whole Nations and Countries to the Profession of the Gospel, spreading this most holy Doctrine amongst the most barbarous and sinful People, in spite of all the Opposition that the World, the Flesh, and the Devil could make against it.

Now no Man that exerciseth his Reason, can imagine that they did all this purely by their own Strength, nor that these wonderful Effects could ever have been produced by any thing less than the Wisdom, and Power, and Faithfulness of their Lord and Master, whose Service they were engaged in, and who promised to be with them to the End of the World, *Matt.* 28. 20 Doubtless it was nothing else but the Spirit of the most high God, that assisted them, and accompanied the Word they preached; otherwise it could never have made such a deep Impression upon the Hearts of them that heard it, as not only to command their Attentions, but to hinder them from resisting (when they strove and endeavoured to do it) that Power and Authority by which the Disciples spake.

So that it is evident, that all the Books of the ancient Law, with all those which have been received into the Canon of the Scriptures, by the Church of God since the coming of Christ, which we call the New Testament, (which testify the Truth of the Divinity of our Saviour) I say, that all those Books from the Beginning of *Genesis*, to the End of the *Revelations*, are indeed the Word of the Eternal, dictated by his own Spirit, to such as himself was pleased to employ in the Writing of them, and that they contain in them a perfect Rule of Faith and Manners; upon the due Observance of which no Man can fail of worshipping and serving God in such a Manner, as will be acceptable to him here, and enjoying hereafter those exceeding great and precious Pro-



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Promises, that he has reserved in Heaven for such as do so.

And as to the Time of the coming of the *Messiah*, it is evident, that about One Thousand six Hundred Years ago, the *Jews* did generally expect it, and that many did pretend to be the Person, as one *Bar-cozbab*, at this Time declaring himself to be the Man; almost all the whole Nation unanimously joined themselves to him, insomuch that the *Jews* report, there were no less than four or five hundred thousand of them slain by the Emperor *Adrian*, in the City *Bittet*, all fighting in Defence of this counterfeit *Messiah*, many others likewise pretended to be he, and some to this Day, hold, That he is already come, but that by reason of their Sins, he is not revealed to them.

Now it is to be observed, That by the Consent of all Christian Writers, Jesus, whom we believe, and confess to be the True Christ, was born the 25th of *December*, in the forty-second Year of *Augustus Caesar*, the Roman Emperor, and fifteen before his Death; in the thirty-third Year of the Reign of *Herod King of Judea*, and from the Creation, about four thousand Years, the State of the World being thus at Christ's Nativity: The three Monarchies of the World, the *Affyrians*, *Persians*, and *Grecians* were passed away and ended, and the *Roman*, greater than all the former, was begun according to the Prophecy of *Daniel*, five hundred Years before *Augustus*; who after five Civil Wars, and infinite Blood-shed and Devastations in the World, reigned alone in Peace many Years; and in Token of universal Peace over the Earth, the Temple of *Janus* (or War) was shut, which happened but twice before, since the Building of *Rome*; and the very same Day that Christ was born in *Judea*, *Augustus* commanded in *Rome* (as was afterwards observed) that no Man should call him Lord, thereby signifying the Liberty and Security which Mankind now enjoyed, after the World had sustained such woeful Desolations by Wars for so many Years, and saying unknowingly, That greater Lord than he was now born in the World.



World : which agreed exactly to the Prophecy of *Daniel*, That there should be three Monarchies, and the last the Greatest, at whose Appearance the *Messias* should come and build up God's Kingdom throughout the whole World, and *Isaiab*, one hundred Years before, foretold, That at the coming of Christ the People should sit in Peace, and that there should be no End of Peace ; and King *David*, *Psalms* 71. says, In his Days shall the righteous flourish, and there shall be Abundance of Peace, which was then very necessary for the quiet planting and publishing the Gospel of Christ ; the Wars which had so long disturbed the Earth, miraculously almost ceasing at this very Time, to make way for the coming of the Prince of Peace. To conclude this Point of Christ's appearing :

About his Birth, there concurred so many Circumstances, as the general Peace of the *Roman Empire*, the Expiration of the Line of *Judab*, the fulfilling of *Daniel's* Weeks, the publick Fame and Expectation of the *Jews*, with their vain Expectations for One thousand six hundred Years of another *Messiah* : Their being dispersed all over the World, without either Temple, Law, Sacrifice, Prophet, or Promise for their Redemption, which never happened to them in all their former Captivities, before the Death of Jesus, and which Promises they had for their Consolation in their Miseries ; these Things being laid together, we may assuredly conclude, That Christ was born at the just Time predicted by the Spirit of God ; and consequently, that he only was the True *Messias* and Saviour of the World. So that when the Fulness of Time was come, after the frequent Repetition of Promises ; the Expiration of the *Jewish* Nation ; the Lending and earnest Waiting of all holy Persons : God having great Compassion towards Mankind, remembering his Promises, and our great Necessities, sent his Son into the World, to take upon him our Nature, and that Guilt of Sin which it had contracted, and all that Punishment which was consequent thereto, which came to pass in the following Manner. *The*

*The Conception of JESUS CHRIST.*



**I**N the Days of *Herod* the King, the Angel *Gabriel* was sent from God, unto a City of *Galilee*, named *Nazareth*, to a Holy Maid espoused to *Joseph*, and found her in a Capacity and excellent Disposition, to receive the greatest Honour that was ever bestowed on the Daughters of Men. Her Employment was holy and pious, her Person young, her Years florid and springing, her Body chaste, her Mind humble, and a rare Repository of Divine Graces, and God poured upon her a full Measure of Honour, in making her the Mother of the *Messias*: For the Angel came to her, and said, 'Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among Women.' Which Message is Paraphrased by the Poet, in a Dialogue between *Gabriel* and *Mary*, as follows:

Gab.]

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*Gab. Hail, blessed Mary, Ma What celestial Tongue  
Calls sinful Mary blessed? G.] It is I.*

*M.] Who art thou? G.] I am Gabriel, that belong  
To the high Choir of Heaven. M.] I faint, I die.*

*G.] Fear not, sweet Virgin, all the World shall be  
Made Debtors to thy Womb, and blest in thee.*

*M.] How, Lord? G.] Thy Virgin Womb shall bear a Son  
That shall redeem the World. M.] My Lord, how can*

*Such Wonders come to pass; such Things be done  
By a poor Virgin, never known by Man?*

*G.] The Holy Ghost at his appointed Hour,  
Shall make thee pregnant by its sacred Pow'r. (Choir,*

*M. Wonder of Wonders! G.] At whose Height the  
Of Heaven stand ravisht, tremble, and admire.*

*M.] O may it be according to the Word!*

*G.] Before ten Months fully compleated be;*

*Thou shalt be known the Mother of our Lord.*

*And thou shalt have thy Saviour on thy Knee.*

*M.] Both Heav'n and Earth shall triumph, and the Frame  
Of Hell shall tremble at Maria's Name.*

*G.] All Ages past, present, and to come,  
Shall joy in Mary, and in Mary's Womb.*

The Virgin having now the Son of God in her chaste Womb, and the Holy Spirit in her Heart, who had also overshadowed her, enabling her to a supernatural and miraculous Conception, arose with Haste and Gladness, to communicate that Joy which was design'd for all the World, and found no Breast so proper to pour forth the Emanations of her overjoy'd Heart, as her Cousin *Elizabeth*, who had receiv'd this Divine Testimony, That she was righteous before God, walking in all the Commandments and Ordinances of the Lord blameless, who had also a special Portion in this great Honour, for she was design'd to be the Mother of *John* the Baptist, who was sent as a Fore-runner, to prepare the Ways of the Lord, and make his Paths strait; and *Mary* arose in those Days, and went into the Hill-country with Haste, into a City of *Judah*, and entred  
the

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the House of *Zacharias*, and saluted *Elizabeth*; the Angel *Gabriel* having told her, that she also had conceived a Son in her old Age, and this was the sixth Month with her, who was called Barren, so that upon the Salutation of *Mary*, the Babe leapt in her Womb. It is not easy to imagine what Extasies of Joy there were at this blessed Meeting; two Mothers of two great Princes, one the Greatest that was born of a Woman; the other his Forerunner to prepare his Way; and their Conversation was doubtless, Holy and Divine, as they were both prophetically inspired, and all their Faculties turned into Grace. After they had re-saluted each other, *Mary* abode with her Cousin *Elizabeth* about three Months, and then returned to her own House; where, when she appeared with her Holy Burthen, to her Husband *Joseph*, and that he perceived her to be with Child, and knew that he never unsealed that Holy Fountain of Virginal Purity, he was troubled; for altho' her Deportment had been pious and chaste to a Miracle, her Carriage so reserved, as drove away all Temptations and impure Thoughts from those that might see or converse with her, yet he considering only the Principles of Nature, was minded to put her away, but yet privily, because he was a good Man, and knew her Piety to be such, that he seemed to offer Violence to his Senses, to believe what was visible and plain, and would therefore do it privately. But while he thought on these Things, the Angel of the Lord appeared to him in a Dream, saying, *Joseph*, thou Son of *David*, fear not to take unto thee *Mary* thy Wife; for that which is conceived in her is of the Holy Ghost. And *Joseph* being raised from Sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife.

The Holy Virgin could not but know that *Joseph* would be troubled with Sorrow and insecure Apprehensions concerning her being with Child; but such was her Innocency and her Confidence in God, that she held her Peace, expecting as we may suppose, which Way God would provide a Remedy for the Inconvenience: For if we commit ourselves to God in Well-doing, as unto a faithful

Withful Creator, he will assert our Innocency, and free us from Scandal, if it be expedient for us ; if it be not, it is not fit we should desire it ; and accordingly this blessed Virgin was soon freed from the least Guilt in this transaction.

For *Joseph* was not hasty in the Execution of his Purpose, nor in the determining of his Thoughts, but stood long in Deliberation, and longer before he acted in this judicious Manner, which had an Appearance of Rigour and Severity : She was first to live defam'd and be accus'd publicly, and being convicted by the Law, was to die, if he had gone the ordinary Way : But he who was a good Man, which in the Style of Scripture and other wise Writers, is a good, a charitable Man, thought it more agreeable to Justice, to treat an offending Person with the mildest Sentence, than to put Things to Extremity, and render the Person desperate, and provoked by the worst of what she could fear, but waved the killing Letter of the Law, and secured his own Interest and his Justice, by intending to dismiss her privately. But before the Thing was irremediable, God ended his Doubts by a Heavenly Demonstration, in sending an Angel to reveal to him the Innocence of his Spouse, and the Divinity of her Son. Now altho' the Manner of his Conception, and the Message or Annunciation made to his Mother by the Angel, depend principally upon the Reputation and Credit of the Virgin herself, who only was privy thereto, and upon the Testimony of *Joseph*, to whom it was revealed by the same Angel afterward ; yet considering the Circumstances of the Thing itself, namely, the Simplicity and Honesty of the Reporters ; and that it was very unlikely that *Joseph* being just, as he is called, would have concealed a Thing so much against himself, and against the Law, if he had not been fully assured of the Truth of the Affair. Again, the Innocence of the Blessed Virgin, who (St. *Austin* and other ancient Fathers write) was not above fourteen Years old at that Time ; all these Things make it very improbable, that she would invent such a Matter of herself ; and finally,



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nally, the strange Prophecy that she uttered in her *Canticle* or *Magnificat*, and which we see now fulfilled; albeit, at that Time very unlikely, That all Nations should call her Blessed, &c. All these Things considered fully, demonstrate the Truth of this Matter.

*The Nativity of JESUS CHRIST*



**T**HE Holy Maid may be judged to long to be a glorious Mother, expecting when the Son of Righteousness should break forth from his Bed; where nine Months he had hid himself behind a fruitful Cloud. About the End of which, God, who in his infinite Wisdom causes all Things to co-operate to his Divine Purposes, brought the Holy Virgin to *Bethlehem*, the City of *David*, to be taxed, with her Husband *Joseph*, pursu-



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nt to a Decree upon all the World, published by *Augustus*; which happened in this Juncture of Time, that the Prophecy of *Micah* might be fulfilled; *And thou Bethlehem, in the Land of Judah, art not the least among the Princes of Judah, for out of thee shall come a Governor that shall rule my People Israel.*

This rare Act of Providence is highly remarkable, because this Taxing seems wholly ordered by God, to serve and minister to the Circumstances of this Birth. For this Taxing was not in order to Tribute. *Herod* was now King, and received all the Revenues of *Judea*, paid a certain Tribute to *Augustus*, as other Kings and Princes under the *Roman* Dominion did; but this was only his sending Commissioners to tax every City, in order to make an Inquest of the Strength of the Empire, both in Men and Money, he having no other Advantage by it; but seems to be directed in it by him who rules and turns the Hearts of Princes, that he might, by verifying a Prophecy, signify and publish the Mission and Birth of *Jesus*.

When the Holy Virgin perceived that the Expectation of the Nations was arrived at the very Doors of Revelation, she brought forth the blessed *Jesus*, and although all the World were concerned in the Birth of this great Prince, yet we do not read of any that ministered at it but the Angels: And thus was *Jesus* born of a poor Mother, in a poor Place, in a cold Winter's Night, far from Home, among Strangers, with all the Circumstances of Humility and Poverty, naked as the Innocence of *Adam*, whom his Mother, after having cradled him in her Arms, took and wrapt in Swadling-cloaths. For so was the Design of his Humility, that as the last Scene of his Life was numbred among Thieves, so the first among Beasts, the Sheep and the Oxen; which is thus represented by the Poet:

*O thou! who wer't the King of Heav'n and Earth,  
How poorly wer't thou tended at thy Birth;  
A Manger was thy Cradle, and a Stable  
Thy Privy-Chamber; Mary's Knees thy Table,*

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*Thieves were thy Courtiers, and the Cross thy Throne ;  
Thy Dyet Gall, a Wreath of Thorns thy Crown :  
All this the King of Glory endur'd, and more,  
To make us Kings, that were but Slaves before.*

No Man therefore will have Cause to complain of his coarse Cloathing, if he remembers the Swadling-cloaths of this Holy Child ; nor be disquieted at his hard Bed, when he considers Jesus laid in a Manger, nor be discontented at his thin Table, when he calls to mind the King of Heaven and Earth was fed with a little Breast-milk. But since the Eternal Wisdom of the Father, who knew to chuse the Good, and refuse the Evil, did chuse a Life of Poverty ; it may demonstrate to us, That Riches and Honours, these Idols in the World's Esteem, are so far from creating true Felicity, that they are not to be reckoned as real good Things ; neither ought any one to be ashamed of innocent Poverty, of which the Holy Jesus made Choice, and the Apostles after him, made publick Profession.

Although the Birth of Christ was destitute of the usual and less necessary Poms which generally illustrate the Birth of Princes, yet his first Humility was made glorious with Presages, Miracles, and Significations from Heaven, besides those already mentioned : All the World did expect, That in *Judea* should be born their true Prince, insomuch that *Augustus* the Emperor, (as I have noted) about that very Time, refused to be called Lord, which the Christians were apt to believe, was occasioned by the Prophecy of a Female Prophet, called a *Sibyl*, foretelling the Birth of a greater Prince, to whom all the World should pay Adoration, who at that Time was born in *Judea* : And when the Oracle which *Augustus* consulted, was struck dumb, and would not answer any of the Questions he desired to be resolved in, he told him unasked, That a *Hebrew* Child should be his Lord and Enemy.

The World being now at Peace, and the Temple of War was shut up, the Prince of Peace was born, and came to reconcile God with Man, and Man with his  
Brother,

Brother, by the Sweetness of his Example, and the Influence of his holy Doctrine, That the Wolf and the Lamb should lye down together. But because the Heavens, as well as the Earth, are his Creatures, and do serve him; at his Birth he received a Sign from Heaven above, as well as in the Earth beneath, as an Homage paid to their common Lord. For as certain Shepherds were keeping Watch over their Flocks at Night, near that Part of the Country (as it is thought) where *Jacob* used to feed his Cattle when he was in the Land of *Canaan*, the Angel of the Lord came upon them, and the Glory of the Lord shone round about them, and they were sore afraid. And needs they must, when an Angel came arrayed in Glory, and clothed their Persons in a Robe of Light, great enough to confound their Understanding: But the Angel said unto them, *Fear not, for I bring unto you glad Tidings of great Joy, which shall be to all People, for unto you is born this Day in the City of David, a Saviour which is Christ the Lord.*

The Shepherds needed not any Invitation to see this wondrous Sight, but lest their Expectation should imagine he was a glorious Prince, the Angel told them a Sign that might take off their Admiration to see so great a Prince so poorly accommodated; he says, *This shall be a Sign unto you; ye shall find the Babe wrapt in Swaddling-Cloaths, lying in a Manger.*

The Angel brought the Message to Shepherds, Persons in no ent, mean, and humble, who were more likely not to be scandaliz'd at the Poverty of the *Messias*; for those Persons whose Affections are set upon the Pomps and Vanities of this World, and are not used to Charity and Humility, are altogether removed from the understanding of spiritual Excellencies, and can relish nothing but the Grandeur of earthly Follies; they are prejudiced with God himself if he appears poor and mean, as the *Scribes* and *Pharisees* were at our blessed Saviour's Simplicity; with these Men, is Weakness, a mean Birth, an ignoble Stain, Beggary is a Scandal, and the Cross an unanswerable Objection; but the Angel in-

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viting the poor Shepherds to *Bethlehem*, is an evident Intimation, that none are fit to come to Christ but the Poor in Spirit, Despisers of the World, sincere in their Hearts, without crafty or subtle Designs; and therefore the Angel did not bring the News to *Herod*, nor to the *Scribes* and *Pharisees*, whose ambitious Projects were contradictory to the Simplicity and Poverty of the Birth of Jesus.

The Angel having delivered this blessed Message, suddenly there was with him a Multitude of the Heavenly Host, whose Song was, Glory be to God on high, on Earth Peace, and Good-will toward Men: Referring not only to the profound Peace, which at that Time all the World was in; but to the greatest Peace which this new-born Prince should make between his Father and all Mankind. As soon as these heavenly Choiresters had ended their glorious Hymn, they returned into Heaven, and the Shepherds went to *Bethlehem*, to see this Thing which the Lord had made known to them: And they came with Haste, and found *Mary* and *Joseph*, and the Babe lying in a Manger. Having observed all to be verified that the Angel had told them; and when they had seen it, their Hearts were filled so with the Oyl of Gladness, that they ran over with Joy, and being too big to be confined to their own Breasts, they communicated it to every one, and made known abroad the Saying which was told them concerning the Child. But *Mary* having changed her first Joy into Wonder, kept all these Sayings and pondered them in her Heart. And the Shepherds, having seen and heard what the Angels did upon the Publication of the News, learnt also to sing to the Honour of God, for the Nativity of Christ: For the Shepherds returned, glorifying and praising God for all the Things that they had heard or seen, as it was told unto them.

But the Angels had told the Shepherds, that the Nativity was glad Tidings of great Joy unto all People, and that the Heavens declared the Glory of God, and the Firmament shew'd his Handy-work; this also was told

told Abroad, even to the *Gentiles* by a Sign from Heaven. For there was a Prophecy of *Balaam*, famous in all the *Eastern* Country, and recorded by *Moses*, *Numb.* xxiv. 17. *There shall come a Star out of Jacob, and a Scepter shall arise out of Israel; out of Jacob shall come he that shall have Dominion.* Which tho' in its first Sense, it signified *David*, who was the Conqueror of the *Morabites*; yet in a more mysterious Sense, it related to the Son of *David*: And in Expectation of the Event of this Prophecy, the *Arabians*, the Son of *Abraham* by *Keturah*, who were great Students in Astronomy, and the Motions of the Planets, expected with much Sollicitude, the Revelation of a mighty Prince in *Judea*, at such a Time as a miraculous and extraordinary Star should appear: And therefore, when *Jesus* was born in *Bethlehem* of *Judea*, in the Days of *Herod* the King, there came Wise Men, inspired by God, and taught by their Science, and persuaded by Prophecy, from the East to *Jerusalem*, and asked confidently, and in great Openness, under the Ear and Eye of a Tyrant Prince, bloody and timorous, jealous and ambitious, *Where is he that is born King of the Jews? For we have seen his Star in the East, and are come to worship him.* The *Greeks* suppose this Star was an Angel, or such a Pillar of Fire as went before the *Israelites* by Night, during their Travels in the Wilderness.

These *Eastern* Princes, of whom *St. Cyprian* says, It was an old Tradition of the Church, that they were Kings, or rather little Lords of particular Places, (like those of whom *Josbua* slew Thirty in one Battle) declared the Mysteriousness of the Star, and that it was no Prodigy or Comet, foretelling Diseases, Plague, War, and Death, but only the happy Birth of a most excellent Prince, yet it brought Affrightment to *Herod* (and all *Jerusalem* with him) who when he heard that a King was to be born in *Judea*, thought he should be dispossess'd of his usurped Possession of the Kingdom.

For *Josephus* relates, That his Father named *Antipater*, was an *Idumean*, and that *Herod* being a well money'd



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Man, industrious, factious, and well accomplished, he was in great Favour with the *Romans*, and by his rare Qualities he at length married the Daughter of *Hircanus*, King of *Judea*, who descended lineally from the House of *David*, and Tribe of *Judea*. *Hircanus* being afterward defeated in a Battle by the *Persians*, they carried him Captive into that Country; hereupon *Herod* hastens to *Rome*, and by the Favour of *Mark Anthony* and *Augustus*, he was created King of *Judea* by the Senate of *Rome*, although *Hircanus* and his three Sons, *Antigonus*, *Alexander*, *Aristobulus*, and divers others of the Royal Blood, were all alive; but he soon found Means to get *Antigonus* into his Hands, and murdered him, with his younger Brother *Aristobulus*, his Wife *Mariamne*, the Daughter of *Hircanus*, and his three Sons, all of the Royal House of *Judah*, he likewise slew Forty of the principal Noblemen, and all the *Sanbedrim*, or seventy-two Senators of the same Tribe; he killed the chief of the Sect of the *Pharisees*; he burnt the Genealogies of all the Kings and Princes of *Judah*, and hired an Historian to draw out a Pedigree from his Progenitors, as if they were descended from the ancient Kings of *Judah*, he sold the High Priesthood to Strangers, and made such Havock of *Judah*, as no Part of Government or Dignity remained in any of them. And at this Time *Jesus*, of the same House, and Line of *Judah*, was born in *Bethlehem*.

Now *Herod* imagining that an Heir was sent from Heaven to challenge the Kingdom, who brought a Star and the Learning of the *East* with him, as Evidence and Credentials of his Title; resolved, if possible, to defeat the Decrees of Heaven, either by Policy or Violence; and calling the chief Priests and Scribes of the People together, he found they all determined, that *Bethlehem* of *Judah* was the Place designed by ancient Prophecy, and God's Decree, where Christ should be born: Next, he inquired privately of the Wise Men, what Time the Star appeared, which had no regular Motion according to the Course of Nature, but guided the *Magi* in their Journey,

ney, so that it stood when they stood, and moved not when they rested, making no more Haste than they did who carried much of the Business and Employment of the Star along with them. And they having satisfied him in his Questions, he sent them to *Bethlehem*, with Instructions to search diligently for the young Child, and to bring him Word, pretending that he would come and worship him also.

The Wise Men prosecuted the Business of their Journey, and having heard the King, they departed, and the Star (which as it seems, still attended their Motion) went before them, until it came and stood over where the young Child was; where when they saw the Star, they rejoiced with exceeding great Joy. Such a Joy as wearied Travellers find, when they are come to the End of their Journey, or entering their Inn. A Joy of Nature, of Wonder, and Religion, and their Spirits being heightened with Expectation, they ran into the House, where they saw the young Child with *Mary* his Mother, and possibly they might be under some Surprize, when instead of Pomp and Gaiety, they saw the great King's Throne to be a Manger, a Stable his Chamber of Presence, a thin Court, and no Ministers, and the King himself a pretty Babe, and but that he had a Star over his Head, nothing to distinguish him from the Miseries of a poor empty Fortune.

This did not scandalize those Wise Persons, but being convinced by that Testimony from Heaven, and the Union of Circumstances, they fell down and worshipped him; after the manner of the *Eastern* People, when they pay Veneration to their Kings, not with a Salutation and Blessing in Words only, but they bring Presents, and come into his Courts; for when they had open'd their Treasures, they presented unto him Gifts, Gold, Frankincense and Myrrh. Seeming to declare their Faith by three Articles in this Oblation: By Gold, that he was a King, by Incense, that he was a God, and by Myrrh, that he was a Man: Or as others imagine, that it there was any Mytery in these Offerings, Gold might signify

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Acts of Mercy; Myrrh, the Chastity of Mind, or Purity of our Bodies, to the Incorruption of which Myrrh is especially instrumental, and by its Incense, our Prayers, as the most proper Presents to the Honour and Service of this young King; but whatever Mens Opinions were, the Act of Adoration was direct and religious, the Myrrh was medicinal to his tender Body; and Incense possibly then was necessary in a Stable, the first Throne of his Humility, and the Gold was a good Antidote against the present Indigencies of his Poverty: Such Presents as these were used in all the *East* (especially in *Arabia* and *Saba*, to which the Growth of Myrrh and Frankincense were proper) in their Addresses to their Gods, and to their Kings, with which under the Veil of Flesh, they worshipped the Eternal Word, the Wisdom of God under Infant Innocency, the Almighty Power in so great Weakness, and the Height of Majesty, and Divine Glory, under the Lowness of human Nature.

When the Wise Men had paid the Tribute of their Offerings and Adoration, being warned in their Sleep by an Angel, not to return to *Herod*, they returned into their own Country another Way, fully satisfied of the Truth of what they had heard and seen, and taught by this rare Demonstration which was made by Christ, that Man's Happiness did not at all consist in the Affluence of worldly Riches, Possessions, and windy Honour, having seen the Eternal Son of God poor and weak, and unclothed of all exterior Ornaments, they renounced the World, and retired into the Recesses of Religion, and the Delight of Science.

And now the blessed Saviour of the World, having assumed the Nature of sinful Man, who had broken the Divine Commands, he was to put that Nature into a saveable Condition, by fulfilling his Father's preceptive Will, and then to reconcile it actually, by suffering the just Deservings of its Prevarications; he therefore addresses himself to all the Parts of an active Obedience, and when eight Days were accomplished for the circumcising of the Child, he exposed his tender Body to the

Circum-

Circumcising-Knife, and shed his Blood in Drops, giving an Earnest of those Streams of Blood which he did afterwards pour out, for the cleansing of human Nature, and extinguishing the Wrath of God. He had no Sin, nor was conceived by natural Generation, and could have no Stains in Soul or Body. which need be cleansed by this Mystery, neither indeed do we find it expressed that Circumcision was ordained for Pardon of Original Sin, though it is presumed so; but it was instituted to be a Seal of a Covenant between God and *Abraham*, and his Posterity; a Seal of the Righteousness of Faith, and therefore was not improper for him to suffer, who was the Child of *Abraham*, and who was the Prince of the Covenant, and the Author and Finisher of that Faith, which was promised to *Abraham* in Circumcision; but so mysterious were all the Actions of Jesus, that this one served many Ends. For 1. It gave Demonstration of the Verity of Human Nature. 2. Hereby he began to fulfil the Law. 3. It took from himself the Scandal of Uncircumcision, which would eternally have prejudiced the *Jews* against the Entertainment and Communion with him. 4. He then took upon him that Nature which declared him to be the Saviour of the World; which was as it were finished in the Blood of the Circumcision. For when the eight Days were accomplished, his Name was called *Jesus*: This Name his Parents imposed upon him, which the Angel told to his Mother, a Name above every Name, for in old Time God was known by the Names of Power, of Nature, of Majesty, but his Name of Mercy was reserved till now, when God did purpose to pour out the whole Treasure of his Mercy, by the Ministry of his Holy Son.

But this Holy Family longed till they might be permitted to address to the Temple, that there they might present the Holy Babe to his Father, in his own House, for though while he was a Child, he did differ nothing from a Servant, yet he was Lord of the Place, it being his Father's House, and indeed, Lord of all. Therefore, when the Days of the Purification were accom-

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plished, they brought him to *Jerusalem*, to present him to the Lord, to whom he was holy, as being the first-born of his Mother, the only begotten Son of his Father, and the first-born of every Creature; and they did with him according to the Law of *Moses*, offering a Pair of Turtle Doves for his Redemption.

And as there was no publick Act about this holy Child, but it was attended by something miraculous and extraordinary; at this Instant the Spirit of God directed *Simeon*, a holy Person into the Temple, that he might be sensible of the fulfilling of a Prophecy made to himself, That before his Death he might behold the Lord Christ, and embrace the Glory and Consolation of *Israel*, and the Light of the *Gentiles* in his Arms; and accordingly he spake glorious Things of that Child, and Things also glorious concerning his Mother; That the Child was sent for the Rising and Falling of *Israel*, for a Sign that should be spoken against; and the Bitterness of that Contradiction should pierce the Heart of his holy Virgin Mother like a Sword; that her Joys might be a little allayed with the present Revelation of her future Trouble.

Old *Anaa* the Prophetess came also in, full of Years and Joy, and found the Reward of her incessant Prayers and Fasting in the Temple, the long look'd for Redemption of *Israel* being now present, and she with her Eyes saw the Light of the World, the Heir of Heaven, the long expected *Messias*, whom the Nation had desired, and waited for, till their Hearts were faint, and their Eyes dim, as doubting he would be long in coming; she also prophesied and gave Thanks unto the Lord. But *Joseph* and his Mother marvelled at those Things which were spoken of him, and *Mary* having received the greatest Favours that any of the Daughters of *Adam* ever did, and knowing from whence, and for whose Glory she had received it, returned the Holy Jesus in a Present to God again, for she had nothing so precious as himself to make Oblation of; and because by the Law of *Moses*, every first-born among the Males was to be holy



holy to the Lord, the holy Mother brought a Pair of Turtle-Doves or Pigeons, to redeem the Lamb of God from the Anathema, because every first-born was to be offered to God, or redeemed if it was clean. This was a poor Man's Price, and the blessed Jesus was never valued at a higher Rate while he was upon Earth. For he that was Lord of the Universe, chose his Portion among the Poor of this World, that he might advance the Poor to the Riches of his Inheritance; for at his Birth he was poor, at his Circumcision poor, like the Likeness of a Sinner; at his Presentation poor, like a Sinner and a Servant, for he chose to be redeemed at a very mean Price.

*Herod* having long waited for the Return of the Wise Men, to give him Directions where to find the Child, that his Sword might do certain Execution upon him, when he saw he was mocked of them, he was exceeding Wrath: And tho' he believed the Divine Oracles, foretelling that a King should be born in *Bethlehem*, yet his Ambition made him so stupid, that he attempted to cancel the Decree of Heaven. For if he did not believe the Prophecies, why was he troubled? If he did believe them, how could he possibly hinder the Errand, which God had foretold himself would certainly bring to pass? And therefore since Providence had prevented him from bathing his own Sword in the Blood of the Blessed Child, he resolved to send a Sword of Indiscrimination and Confusion, hoping that if he killed all the Babes of *Bethlehem*, this young King's Reign would also soon determine. He therefore sent forth and slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two Years old and under, according to the Time which he had diligently enquired of the Wise Men; for this Execution was in the Beginning of the second Year after Christ's Nativity, as in all Probability we guess, not at the two Years End, as some suppose; because as his Maice was subile, so he intended it should be secure, and was near the Time of his Computation.

The Massacre was sad, cruel and universal, no Com-

passion was taken at the dreadful Shrieks of the Mother, no tender-hearted Soldier was employ'd ; no hard-hearted Person was softened by the weeping Eyes and piteous begging Looks of those Mothers, that wondred how it was possible for any to hurt their pretty Sucklings, there was no Protection, no Defence against those savage Butchers, no Indulgence to any ; insomuch that *Herod* caused his own Child, which was at Nurse in the Coast to *Bethlehem* to bleed to Death, (who as *Philo* the Jew



writes) was descended by his Mother's Side of the Tribe of *Judah*, which barbarous Cruelty being told to *Augustus*, he said, That in *Herod's* Family, it were better to be an Hog than a Son, since being a Jew, he was forbid to kill or eat Swines Flesh, though he was not ashamed to murder his Child: The Sword being thus made sharp by *Herod's* Commission, slaughter'd Fourteen Thousand innocent Infants (as the *Greeks* in their Calendar, and the *Abyssenies* of *Ethiopia*, do commemorate in their

their Liturgy: For *Herod* crafty and malicious, that is, finish'd Tyrant, had cauled all the Children to be brought together, which the poor credulous Mothers supposing was only designed to take an Account of their Age and Number, in order to lay some Tax upon every head, unknowingly suffer'd themselves and their Babes to be betray'd to an irremediable Butchery. Then was fulfilled what was spoken of by *Jeremiah* the Prophet, saying, *Lamentation and Weeping and great Mourning, Rachel weeping for her Children, and would not be comforted.* All the Instances of Sadness were little enough to express the great Weeping, when Fourteen Thousand Mothers in one Day, saw their pretty Babes pouring forth their Blood into that Bosom, whence not long before they had sucked Milk, and instead of those pretty Smiles, which use to endear their Affections, nothing but affrighting Shrieks and pale ghastly Looks. The Mourning was great, like the Mourning in the Valley of *Hinnon*, and there was no Comforter; their Sorrow was too deep to receive any present Consolation, and nothing but length of Time could allay their woeful Grief.

But the Malice of *Herod* went farther, into the Hill-Country, and hearing that great Things were spoken of *John* (called the *Baptist*) the Son of *Zachary*, as if he was designed to some eminent Ministry about this great Prince, he designed to make void the Prophecies concerning him also, and sent a Messenger of Death to find him out. But the Mother's early Care prevented his Design, by conveying her Son into Desert Places, where he continued till the Time appointed for his Manifestation unto *Israel*: But as the Children of *Bethlehem* died in the Stead of Christ, so did the Father of the *Baptist* die for his Child; for *Herod* slew *Zachary* between the Temple and the Altar, because he refused to betray his Son to the Fury of that raging Beast, though some eminent Primitive Christians had a Tradition, that a Place being separated in the Temple for Virgins, *Zachary* suffered the Blessed Virgin to abide there after the Birth of the Holy Jesus, affirming her to be still a Virgin,

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gin, and that for this Reason, not *Herod*, but the *Scribes* and *Pharisees* did kill *Zachary*.

*Tertullian* reports that the Blood of *Zachary* had besmeared the Stones of the Pavement, which was the Altar the good Priest was sacrificed on, that no Art nor Industry could wash the Tincture out, the Dye and Guilt being both indelible; and if because God did intend to exact of that Nation, all the Blood of righteous Persons from *Abel* to *Zacharias*, who was the last of the Martyrs of the Synagogue, he would bear a Character of their Guilt in their Sight, to upbraid their Irreligion, Cruelty and Infidelity. Some there are, who affirm, that those Words of our Blessed Saviour do not relate to any *Zachary* who had been already slain, but to a Prophecy of the last of all the Martyrs of the *Jews*, who should be slain immediately before the Destruction of the last Temple, and the Extermination of their Nation. Certain it is, that such as *Zachary*, the Son of *Baruch* (if we may believe *Josephus*) was slain in the Middle of the Temple, a little before it was destroyed; and it is agreeable to the Nature of the Prophecy, and the Reproof here given by our Blessed Saviour, That from *Abel* to *Zachary*, should take in all the righteous Blood, from first to last, till the Iniquity was compleat; and it is not imaginable that the Blood of our Blessed Lord, and the Apostle St *James*, for whose Death many of the *Jews* were of Opinion God destroyed their City, should be left out of the Account, which would certainly be, if any other *Zachary* should be meant than he whom they last slew; and therefore St *Cyprian* expounds what we read in the past Sense, to signify the Future, and instead of ye slew, reads, shall slay, according to the Stile often used by Prophets, and as sometimes an uncertain Signification will bear.

But the first great Instance of the Divine Vengeance from those Executions was upon *Herod*, who in a very few Years after, was smitten of God with so many Plagues and Tortures, that himself above seemed like an Hospital of Incurables; for he was tormented with a

left

st slow Fire, like that of burning Iron in his Body ; in his Bowels with intolerable Cholicks and Ulcers ; in his shameful Parts with Worms ; in his Feet with Gout ; in his Nerves with Convulsions, Difficulty of Breathing, and out of divers Parts of his Body issued out so noisome ulcerous a Stench, that the Loathsomness, Pain, and indignation, made him once snatch up a Knife with purpose to have killed himself, but that he was prevented by a Nephew of his who then attended him, but the Heart of *Herod* was only the more hardened by the Loads of Divine Wrath, God began his Hell here, and the Pains of Hell never made any Man less wicked. For *Herod* perceiving that he must now die, first put to Death his Son *Antipater*, under pretence that he would have poisoned him ; and that the last Scene of his Life, might, for cursed Malice, and exalted Villany, out-do all the rest, because he believed the *Jewish* Nation would rejoice at his Death, he assembled all the Nobles of the People, and put them in Prison ; giving strict Charge to his Sister *Salome*, that when he was at the Point of Death, they should all be slain, that his Death might be lamented with a real and universal Sorrow. But God that brings to naught the Councils of wicked Princes, turned the Design against the Intendment of *Herod* ; for when he was dead, and could not call his Sitter to Account for disobeying his bloody and unrighteous Commands, she released all the imprisoned and despairing Gentlemen, and made the Day of her Brother's Death a perfect Jubilee, a Day of Joy, such as that when the *Jews* were delivered from the Violence of *Haman*, in the Days of *Purim*.

All this while God had provided a Sanctuary for the holy Child *Jesus*, who seeing the secret Purposes of Blood which *Herod* had contrived, sent his Angel, who appeared to *Joseph* in a Dream, saying, *Arise and take the young Child and his Mother, and fly into Egypt, and be there until I bring thee Word. For Herod will seek the young Child to destroy him.* Then he arose and took the young Child and his Mother by Night and departed into *Egypt*.



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*Egypt.* *Joseph* and *Mary* instantly arose, and without enquiring how they shall live there, or when they shall return, or how be secured, or what Accommodation they shall have in their Journey, but in the Night they began their Pilgrimage with the Chearfulness of Obedience, and the Confidence of Hope, and the Joys of Love, knowing themselves sufficiently recompenced for all the Trouble they could endure, by being Instruments of the Safety of the Holy *Jesu*s. The ancient Fathers say, they made their first Abode in *Hermopolis*, in the Country of *Thebais*, whither when they first arrived, the Child *Jesu*s, being by Design of Providence, carried into a Temple, all the Statues of the Idol Gods fell down, like *Dagon* at the Presence of the Ark, and suffered their timely and just Dissolution and Dishonour, according to the Prophecy of *Isaiah*, *Behold, the Lord shall come into Egypt, and the Idols of Egypt shall be moved at his Presence.* And in the Life of the Prophet *Jemiab*, written by *Epiphanius*, it is reported, that he told the *Egyptian* Priests, That their Idols should be broken to pieces, when a Holy Virgin with her Child, should enter into their Country, which Prophecy, possibly might be the Cause that the *Egyptians*, besides their vain Idols and false Gods, did worship also an Infant in a Manger, and a Virgin in her Bed.

From *Hermopolis* to *Maturæa* these Holy Pilgrims went for their Safety and Subsistence, where it was reported, they dwelt in a Garden of Balsam, till *Joseph* being at the End of seven Years (as it is commonly believed) ascertained by an Angel of the Death of *Herod*, and commanded to return to the Land of *Israel*, he was obedient to the Heavenly Vision and returned; but hearing that *Archelaus* reigned in his Father's stead, and knowing the Cruelty and Ambition of *Herod* was hereditary, or intailed upon his Son, he was warned to turn aside to the Parts of *Galilee*, under the Jurisdiction of *Philip*, the Son of *Herod* also, where *Archelaus* had no Authority; the Holy Family were not solicitous about their Return, nor distrustful of Divine Providence, but

full

all of Poverty, Sanctity, and Content, waited God's Time, at the Return of which God de'ay'd not to recall them from Exile, out of *Egypt* he called his Son, and directed *Joseph's* Fear and Course, that he should drive to a Place free from Danger. And the same Providence God expresses to all sincere Christians, and will free them from all their Pains, Sorrows, and Troubles, if they wait his good Time, and in the mean while do their Duty, and depend upon his Assistance; the Holy Jesus having gone before them, will aid them, and at length make their Condition eternally happy.

From the Return of this Holy Family to *Judea*, and their Habitation in *Nazareth*, till the Blessed Child Jesus was Twelve Years of Age, we have nothing transmitted to us of any authentick Record, but that they went to *Jerusalem* every Year at the Feast of the Passover. And when Jesus was twelve Years old, and was in the Holy City, attending upon the Paschal Rites and solemn Sacrifices of the Law, his Parents having fulfilled their Days of the Feast, went homeward, supposing the Child had been in the Caravan among his Friends, going before a whole Day's Journey; and when they sought and found him not, they returned to *Jerusalem*, full of Tears and Sorrow, and for three Days could not find him, at length entering into the Temple to pray to God, who knew their Desire, changed their Sorrow into Joy and Wonder, for there the Mother found the Holy Son sitting in the midst of the Doctors, both hearing them and asking them Questions, and when they saw him, they were amazed, and so were all that heard him, at his Understanding and Answers, beyond his Education, beyond his Experience, beyond his Years, and even beyond the common Attainments of the best Men, discoursing with the Spirit of a Prophet, the Demonstration of an Angel, and the Height of Inspiration, for here in the very literal Sense, God out of the Mouths of Babes ordained Strength.

Glad were the Parents of the Child to find him initiated with a Miracle, and when he gave them an Account of his Employment, which they understood not, saying,

*How*

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*How is it that ye sought me? Wist ye not that I must be about my Father's Business.* But *Mary* kept all the Sayings in her Heart: And he went down with them and came to *Nazareth*, and was subject unto them. And *Jesus* increased in Wisdom, and Stature, and in Favor with God and Man; and no doubt lived in all Holiness and Humility, shewing great Signs of Wisdom, and thereby endeared himself to all that beheld his Conversation, and confirmed them in the Expectation which his miraculous Birth had created of him; increasing in Proportion to his great Beginnings to a miraculous Excellency of Grace, Sweetness of Demeanour and Excellency of Understanding.

When *Herod* had drunk so deep a Draught of Blood at *Bethlehem*, and sought for more from the Hill-Country, *Elizabeth* carried her Son *John* the Baptist, into the Wilderness, there in the Desert Places to hide from the Fury of that Beast, where questionless she attended him with as much Care and Tenderness, as the Afflictions and Fears of a Mother could express in those barren Solitudes: It is recorded, That the Child was about eight Months old when he first fled to this melancholy Sanctuary, but after Forty Days his Mother died, and his Father *Zachary* was slain at his Circumcision, which happened about this Time, in the Court of the Temple; so that the Child was exposed to all the Dangers and Infelicities of an Orphan, in a Place of Solitariness and Discomfort, in a Time when a bloody King meditated his Destruction; but when his Father and Mother were taken from him, the Lord took him up. For the *Greeks* have a Tradition, That God deputed an Angel to be his Guardian and Nourisher, as he had formerly done to *Ishmael*, who dwelt in the Wilderness; and to *Elias*, when he fled from the Rage of *Ahab*, so to this Child, who came in the Spirit of *Elias*, to make Demonstration that there can be no Want nor Danger, where

where God undertakes the Care and Provision for his children.

The Entertainment that he met with in the Wilderness, was such as might dispose him to a Life of Austerity, to holy Contemplations, Prayers, and Communion with God; his Raiment being of Camel's Hair, with a Leathern Girdle about his Loins, and his Meat was Locusts, and wild Honey: And thus he continued till he was about Thirty Years of Age, and then, in the Fifteenth Year of *Tiberius*, *Pontius Pilate* being Governor of *Judea*, the Word of God came unto *John* in the Wilderness, and he came into all *Judea*, preaching and baptizing. This *John*, according to the Prophecies of him, and the Designation of his Person by the Holy Ghost, was the Forerunner of Christ, sent to dispose the People for his Entertainment, and prepare his Ways; whom all the Jewish Writers of that Time, mention with exceeding Praise; and *Josephus* who lived soon after the Death of Christ, says, That he was a most excellent Man, of whom it was written by the Prophet *Malachi*, *Behold I will send my Messenger, and he shall prepare the Way before me.* It was therefore necessary that he should be a Person of consummate Virtue and Holiness, that the Purity of his Life might gain Credit and Reputation to the Testimony he was to give concerning his Lord, the Saviour of the World, which happened accordingly.

For as the Baptist while he was in the Wilderness, became the Pattern of a solitary, contemplative Life, and an Example of Sanctity and singular Austerity; so when he appeared to the World, he seemed to be a very extraordinary Man, and the Wonders which were great at his Birth, and the Prediction of his Conception, which had never before happened, but  
in

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in the Persons of *Iaac* and *Sampson*, the Contempt of the World, his mortified Countenance and Deportment, his austere and solitary Life, his vehement and zealous Preaching, created so high an Opinion of him in the People, that they held him for a Prophet, and a rare Example of an holy Life; and that was rendred more awful by his solemn Baptism, whereby he so prevailed, that he made apt and admirable Preparations for the Lord's appearing, for there went out to him *Jerusalem* and all *Jud.a*, and all the Regions round about *Jordan*, and were baptized of him, confessing their Sins. By these Heavenly Means he so won upon the Affections of all Men, that his Sermons and Testimony concerning Christ were the more prevalent and acceptable; the Sum of his Discourses tending to persuade them to repent of their Sins, and to bring forth the Fruits of an holy Life; he was a severe Reprehender of the *Pharisees* and *Sadducees*; he exhorted the People to do Works of Mercy; the *Publicans* to do Justice, and oppress no Man; the Soldiers to abstain from Plundering, Violence and Rapine; and publickly declaring that he was not Christ, that he only baptized with Water; but the Holy Jesus should baptize with the Holy Ghost, and with Fire, and finally denounced Eternal Wrath and Punishment to all that were impenitent; and from this Day forward, that is, from the Day of *John Baptist*, the Kingdom of Heaven suffered Violence, and the Violent take it by Force. For now the Gospel began to dawn, *John* being like the Morning-Star, foretelling the Approach of the Sun of Righteousness; for as Saint *John the Baptist* lay'd the first rough and unhew'd Stone in this Spiritual Building, in Mortification, Self-denial, and doing Violence to our Natural Affections, so the Master-builder himself continued the same, by propounding the Glories of the Heavenly Kingdom, to those only who by bearing the Cross should obtain the same. Now was the Time that Multitudes should throng and crowd to enter into the Straight Gate; and the younger Brothers, the *Gentiles* should snatch the Inheritance

tance



ance from the *Jews* our elder Brothers; Strangers from  
atives; the Publicans and Harlots from the *Scribes*  
and *Pharisees*, who like violent Persons, shall by their  
opportunity, Obedience, Watchfulness, and Diligence,  
in the Kingdom from them to whom it was first offered,  
and *Jacob* shall be loved, and *Esau* hated.

From the Disputation of *Jesus* with the Doctors, to  
the Time of his Manifestation to *Israel*, which was  
about eighteen Years, the Holy Child dwelt in *Nazareth*,  
in great Obedience to his Parents, working, as is



supposed, with his Hands in his supposed Father *Joseph's*  
Trade, for the Support of his own and his Mother's  
Necessities, and that he might bear the Curse of *Adam*,  
that in the Sweat of his Brows, he should eat his Bread:  
But now the full Time being come, he took his Leave of  
his Mother and his Employment, to begin his Father's  
Work,

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Work, and his Prophetic Office, in order to the Redemption of the World; and when *John* was baptizing in *Jordan*, *Jesus* came to *John* to be baptized of him. And though the Baptist had never seen his Face, because they had been from their Infancy driven to several Places, and designed to several Offices, yet the Holy Ghost immediately inspired *John* with a discerning knowing Spirit, so that at his first Arrival he knew him, and did him Worship; so that when *Jesus* desired to be baptized, *John* forbid him, saying, *I have need to be baptized of thee, and com'st thou to me?* But our Blessed Saviour, who told *John* that he came to fulfill all Righteousness, would receive that Rite which his Father had instituted in order to the Manifestation of his Son; and by this Baptism he became known to *John*, so that now he pointed at his Person in his Sermons and Discourses, and by calling him the Lamb of God, prophecy'd of his Passion, and declared him to be the World's Redeemer, and the Sacrifice for Mankind.

As soon as *John* had performed his Ministry, and *Jesus* baptized, he prayed, and the Heavens were opened, and in the Air appeared a new and glorious Light, the Holy Ghost descended like a Dove, and lighting upon him, and a Voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased.* This was the Inauguration and Proclamation of the *Messias*, when he began to be the great Prophet of the New Covenant: The Dove is inoffensive, and feels no Disturbance nor Violence of Passions when its dearest Interests are destroyed, we also ought to be of an even Spirit in the saddest Accidents which usually discompose our Peace, and it is certain that where-ever the Holy Spirit does dwell, there also Peace and Sanctity, Meekness and Charity, a mortified Will, and an absolute abandoning our own Inclinations and Desires do inhabit: Furthermore, this Dove, like that which *Noah* sent out of the Ark, did aptly signify, That the World should be renewed, and also be turned to a New Creation, and God hath made a Covenant with us, that unless we provoke

him

by our Impieties, he will never destroy the Earth any more. When the Solemnity of this Baptism was over, Christ ascended up out of the Water, and some of the Ancients report (but with what Certainty we know not) that the Place in that River where his Holy Body had been baptized, was indued with a healing Quality, and a Power of curing Lepers that bathed themselves therein, in the Faith of Jesus. But the Manifestation of this Power was not till afterwards, for as yet Jesus did no Miracles,

When the Saviour of the World was baptized, had opened the Heaven, which never yet had been opened to Man, and was declared the Son of God, Jesus was by the Spirit driven into the Wilderness; not by an unnatural Violence, but by a supernatural Inspiration and Inclination, for it was the Holy Spirit that bare him thither; he was led by the Good Spirit to be tempted of the Evil; whither he also retired to make Demonstration, That in an active Life, such as he was designed to, these Retirements for Contemplation and Prayer may be necessary, that we may thereby be enabled to teach others, when we have been conversing with God. In this Desert, which was reckoned four Miles from the Place of his Baptism, and about twenty from *Jerusalem*, he abode forty Days and forty Nights, where he was perpetually disturbed and assaulted with evil Spirits, in the midst of Wild Beasts, in a continual Fast, without eating, or drinking Water; and the Angels ministered unto him, being Messengers of Comfort, and Sustentation from his Father, for the Support and Service of his Humanity, and employed in resisting and discountenancing the Assaults and Hostilities of the Spirits of Darkness.

Whether the Devils appeared in any horrid and affrighting Shape, is not certain; but it is more likely, that to a Person of Christ's Sanctity, they would appear more Angelical, he not being to be affrighted with ugly Phantasms, which abuse the weak and imperfect Con-

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Conceptions of ignorant People; by the Way which Satan the Prince of Devils took, was that at the Expiration of Forty Days, Jesus being hungry, he invited him to eat Bread of his own providing, which might refresh his Humanity, and prove his Divinity, hoping that his Hunger, and the Desire of convincing the Devil, might tempt him to eat before the Time appointed: But Jesus answered, *It is written, Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God;* meaning, that in every Word of God, whether the Commandment be general or special, a Promise is either expressed or implied of the Supply of all Provisions necessary for him that is doing the Work of God, and that was the present Case of Jesus, who was then doing his Father's Work, and promoting our Interest, and therefore was sure to be provided for, and so we may likewise, when we are performing our Duty.

The Devil having failed in this Assault, tries him again, requiring still a Demonstration of his being the Son of God: He sets him upon the Pinnacle of the Temple, and invites him to throw himself down, saying, *If thou be the Son of God, cast thyself from hence, for it is written, He shall give the Angels Charge concerning thee, to keep thee, and in their Hands they shall bear thee up, lest at any Time thou dash thy Foot against a Stone.* But tho' our Saviour was secured of God's Protection, yet he would not tempt God by requiring an extraordinary Act of his Providence, for his unnecessary Preservation. At length Satan unites all his Power of Stratagem, and places the Holy Jesus upon an exceeding high Mountain, and by an Angelical Power, represents as in a Map, all the Kingdoms, Glories, and Beauties of this World, and assures Jesus, That all this was put into his Power to give, and would bestow it on him, if he would fall down and worship him: But our Blessed Redeemer being provoked and angry at his vile Proposal, and his impudent and blasphemous Demands, said, *Get thee hence, behind me, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt ye serve.*

serve. The Devil then leaveth him, and behold, Angels came and ministred unto him, bringing him such Things as his Necessities required ; after he had by a Forty Days Fast and Abstinence, left an Example to his Disciples and Followers, That Fasting is necessary to a contemplative Life, and for resisting and overcoming all Temptations and Allurements of the Devil and all our Spiritual Enemies. And we may observe, That Poverty, Predestination and Ambition are the three Quivers from which the Devil drew his Arrows, with which he thought to prevail against Christ, but our Captain conquered him both for himself and us, whereby we may see our Danger, and how we are provided with a Remedy against all Temptations of the Wicked One.

After the *Baptist* by a Sign from Heaven, was confirmed in Spirit and Understanding, that *Jesus* was the *Messias*, he immediately published to the *Jews* what God had manifested to him, and first to the Priests and Levites, who sent a Messenger from the *Sanhedrim* or great Council at *Jerusalem* to know who he was : *John* answered immediately, That himself was not the Christ, nor *Elias*, nor that Prophet whom they, by a special Tradition, did expect to be revealed they knew not when, and concerning himself, he said nothing positive, but that he was the Voice of one crying in the Wilderness, Make straight the Way of the Lord. This Lord was then amongst them, but not known, a Person of great Dignity, the Latchet of whose Shoes he was not worthy to unloose, or do the meanest Office under him, who tho' coming after *John*, was to increase, but the *Baptist* was to decrease, who did Baptize with the Holy Ghost and with Fire.

This was the Character of his personal Prerogatives, but as yet no Demonstration was made of his Person, till after the Descent of the Holy Ghost upon him, and then where-ever the *Baptist* saw *Jesus*, he points him out with his Finger. Behold the Lamb of God that taketh away the Sins of the World ! This is He. Then he shews him to *Andrew*, *Simon Peter's* Brother, and to another



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other Disciple with him, who both followed *Jesus*, and abode with him that Night. *Andrew* brings his Brother *Simon* with him, and Christ changes his Name from *Simon* to *Peter*, or *Cephas* which signifies a stone. Then *Jesus* himself finds out *Philip* of *Bethsaida*, and bid him follow him, and *Philip* finds out *Nathanael*, and calls him to see; thus like People that come out of *Daraneis*, when they see the Sun, they call to their Parents to be Partakers of this new and strange Revelation.

When *Nathanael* was come to *Jesus*, Christ saw his Heart, and gave him a Testimony of being truly honest, and full of holy Simplicity, an *Israelite* indeed, in whom is no Guile; and *Nathanael* being over-joyed that he had found the *Messias*, believing out of Love, and loving by reason of his Joy, having no Suspicion of his Person, and took his Will, and the Forwardness of his Affection in such good Part, that he promised him greater Things. And this gave Occasion to the first Prophecy which was made him; for *Jesus* said unto him, *Because I said I saw thee under the Fig-Tree, believest thou; Thou shalt see greater Things than these.* And then prophesied, that he should see Heaven opened, and the Angels of God ascending and descending upon the Son of Man; but he being a Doctor of the Law, Christ did not chuse him for one of his Apostles.

About the same Time there was a Marriage at *Cana of Galilee*, in the Neighbourhood of Christ's Dwelling, where *John* the Evangelist is by some supposed, tho' without Certainty, to be the Bridegroom, to which *Jesus* with his Mother being invited, he went to do Civility to the Persons espoused, and to honour the holy Ordinance of Marriage; the Persons then married, were thought to be but of indifferent Fortunes, richer in the Love of their Neighbours, than in wealthy Possessions, they had more Company than Wine, which the blessed Virgin Mother acquainted *Jesus* with; who answered her, *Woman, what have I to do with thee, mine Hour is not yet come:* By this Answer, intending no Denial to his Mother, but to signify he was not yet entered in-

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to the Period and Years of Miracles, and when he did, it must not be for respect of Kindred or civil Relations, but deriving his Power from above, it must be to serve that Design which he had received in Charge, together with that Power.

And so his Mother understood him, giving express Charge to the Attendants, to do whatsoever he commanded ; *Jesus* therefore bid them fill the Water-pots which stood there for the Use of frequent Washings, which the *Jews* used in all publick Meetings, for fear of contracting legal Pollutions and Impurities, wherein they seemed too superstitious, washing the very Beds and Tables employed at their Feasts. The Servants filled them to the Brim, and as they were commanded drew out, and bare to the Governor of the Feast, who knew not of it, till the Miracle grew publick, and the Light shewed itself ; for while they wondred at the Management of the Feast, in keeping the best Wine till the last, it grew apparent that he who was Lord of his Creatures, could produce new Qualities in that Subject, in which he chuses to glorify his Son. This Beginning of Miracles did *Jesus* at *Cana* in *Galilee*. For all those Miracles that the Popish Legends report to be done by Christ in his Infancy, and Interval of his younger Years, are Apocryphal and spurious, promoted by the Credulity of such Persons, in whose Hearts Easiness, Folly, and Superstition are bound up ; this first Miracle manifested his Glory, and his Disciples believed in him.

Immediately after this Miracle, *Jesus* abode a few Days in *Capernaum* ; but because of the great Feast of the Passover, he ascended to *Jerusalem*, where he performed an Act of holy Zeal in behalf of the Honour of the Temple, which divers Merchants, and Exchangers of Money made their Bank, and Market, and brought Beasts thither to be sold for Sacrifice against the great Paschal Solemnity, at the Sight of which our Saviour being moved with Indignation, made a Whip of small Cords, and drove the Beasts out of the Temple, overthrew the accounting Tables, and commanded them that

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fold the Doves, to take them from thence. For his Anger was holy, and therefore would not have the Doves let fly to the Detriment of the Owners, saying, *Make not my Father's House a House of Merchandize, for it shall be called, a House of Prayer to all Nations:* And being requir'd to give a Sign of his Vocation, he only foretold the Resurrection of his Body after three Days, but expressed it in the Metaphor of the Temple, *Destroy this Temple, and I will build it up in three Days;* he spake of the Temple of his Body, and they understood it of the Temple of *Jerusalem*, and it was never rightly construed till it was accomplished.

At this publick Convention or Assembly of the *Jewish* Nation, *Jesus* did many Miracles, publish'd himself to be the *Messias*, and gained many Disciples, among them was *Nicodemus*, a Doctor of the Law, and a Ruler of the Nation, he came by Night to *Jesus*, and affirmed himself to be convinced by the Miracles which he had seen, *for no Man can do those Miracles which thou doest, except God be with him.* *Jesus* then began to instruct him in the Mystery of Regeneration, saying, *Verily, verily, I say unto thee, except a Man be born again, he cannot enter into the Kingdom of God.* This was strange Philosophy to *Nicodemus*, but *Jesus* bid him not to wonder, for this is not a Work of Humanity, but a Fruit of God's Spirit, for the Spirit bloweth where it listeth, like the Wind, which is apparent in its Effects, but secret in the Causes and Production thereof. Christ then says, there are higher Things and more mysterious for him to apprehend and believe; tells his own Descent from Heaven, foretells his Death and Ascension, and the Blessing of Redemption which he came to work for Mankind, preaches of the Love of the Father, the Mission of the Son, the Rewards of Faith, and the Glories of Eternity: He upbraids the Unbelieving and Impenitent, and declares the Difference of an holy and corrupt Conscience, the Shame and Fear of the one, the Confidence and Severity of the other, and this was the Sum of his Sermon to *Nicodemus*, which was the fullest

fullest of Mystery of any that ever he made, except that immediately before his Passion; all his other Sermons being more practical.

From *Jerusalem* *Jesus* goeth into the Country of *Judea*, attended by divers Disciples, whose Understanding were brought into Subjection and Obedience to him, upon Confidence of the Divinity of his Miracles. There the Disciples received all that came, and baptized them, as *John* at the same Time did, and by that Ceremony admitted them into the Christian Discipline and Institution, according to the Customs of the Doctors and great Prophets among the *Jews*, who baptizing their Scholars, was the Ceremony of their Admission. And now the Time was come that Christ must encrease, and the Baptist suffer Diminution, for Christ came from above, and was above all, and the Sum of his Doctrine was, That which he had seen and heard from the Father, whom God sent to that Purpose; to whom God had set his Seal that it was true; who spake the Words of God, whom the Father loved; to whom he gave the Spirit without measure, and into whose Hands God had delivered all Things; this was he whose Testimony the World received not; and that they might know not only what Person they slighted, but how great Salvation they also neglected; *John* sums up all his Sermons, and finishes his Ministry, with this Saying, *He that believeth on the Son hath Everlasting Life, and he that believeth not the Son, shall not see Life, but the Wrath of God abideth on him.*

And now the Baptist had fulfilled the Office of bearing Witness unto *Jesus*, God was pleased to give him his Writ of Ease, and bestow'd on him his Reward upon this Occasion: *John* who had learnt to despise the World, and all the Flatteries and Impertinencies thereof, did his Duty justly, and without respect of Persons, and as he reprov'd the People for their Crimes and Immoralities, so he spar'd not *Herod* the second, then King of *Judea*, but told him plainly in his Sermons, That it was not lawful for him to marry *Herodias*, his Brother *Philip's*

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*lip's* Wife ; for this Sermon he felt the venomous Fury of an enraged Woman, and was cast into Prison, and about a Year after, was sacrificed to the Scorn and Pride of a lascivious Mother, and her immodest Daughter, being at the End of the second Year of Christ's Preaching, beheaded by *Herod's* Command, who would not retract his Oath, because of his Honour, and a rash Vow he made in the midst of his Jollity and Complacencies of his riotous Dancings: His Head was brought up in a Dish, and made a Festival Present to the young Girl, who gave it to her Mother, by whose Advice she demanded the murdering of him, a Barbarism before unknown in that Country.

But the Judgments of God, which sleep not long, soon overtook *Herod*, for having turned away his Wife, who was the Daughter of *Aretus*, a King of *Arabia Petraea*, to obtain *Herodias*, he provoked her Father to commence War with *Herod*, who accordingly defeated his whole Army, and forced him to an inglorious Flight, which the *Jews* generally believed to be a Judgment on him for his unworthy and villanous Execution of *John the Baptist*, God in his Wisdom and Severity making one Sin to be the Punishment of another, and neither of them both to pass without a Signature of a Curse ; and *Nicephorus* reports, That this Dancing Daughter of *Herodias* passing over a frozen Lake, the Ice broke, and she fell up to her Neck in Water, and her Head was parted from her Body by the Violence of the Fragments, and so perished, Divine Providence causing the Judgment to be a Representation of her Sin : *Herodias* herself, with the adulterous Paramour *Herod*, were banished to *Lyons* in *France*, by Decree of the *Roman* Senate, where they lived ingloriously, and died miserably : It is recorded, that when her Daughter *Salome* brought the *Baptist's* Head to her, she thrust the Tongue through with a Needle, in Revenge for what it had uttered against her ; but she herself paid the Charges of her Triumph.

When *Jesus* had heard that *John* was cast into Prison,  
and



and that the *Pharisees* were envious against himself, for the great Multitude of People that resorted to his Baptism, which he ministred, not in his own Person, but by the Deputation of his Disciples, they finishing the Ministration which himself began, (who, as one of the Ancients reports) baptized the blessed Virgin his Mother, and *Peter* only; and *Peter* baptized *Andrew*, *James*, and *John*, and they others, he left *Judea* and came to *Galilee*, passing near *Sychar*, a City of *Samaria*; where in the Heat of Day, and Weariness of his Journey, he sat down at the Side of *Jacob's Well*; whither, when his Disciples were gone to buy Meat, a *Samaritan* Woman cometh to draw Water, of whom *Jesus* asketh some to cool and refresh himself. Little knew the Woman the Excellency of the Person that asked so small a Charity, neither had she learnt that a Cup of cold Water given to a Disciple should be rewarded, and much rather such a Present to the Lord himself, but prosecuted the Spite of her Nation, and instead of washing *Jesus's Feet*, and giving him Drink, demanded of him, Why he, being a *Jew*, should ask Water of a *Samiritan*, for the *Jews* have no Dealings with the *Samaritans*.

The Ground of the Quarrel was this: In the Sixth Year of *Hezekiah*, *Salmanasar*, King of *Affyria*, plundered *Samaria*, transported the *Israelites* to *Affyria*, and planted an *Affyrian* Colony in the Town and Country, who by Divine Vengeance, were destroyed by Lions, which no Power of Man could restrain or lessen: The King of *Affyria* thought the Cause was, their not serving God according to the Rites of *Moses's* Law; and therefore sent a *Jewish* Captive Priest to instruct the remaining Inhabitants in the *Jewish* Religion; who so learned and practised it, that they still retained the superstitious Heathen Rites, till *Manasses*, the Brother of *Jaddai* the High-Priest of *Jerusalem*, married the Daughter of *Sambellet*, who was the Governor under King *Darius*: *Manasses* being reproved for marrying a Stranger, the Daughter of an uncircumcised *Gentile*, and

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admonished to dismiss her, flies to *Samaria*, persuades his Father-in-law to build a Temple on Mount *Gerizim*, introduces the Rites of daily Sacrifice, and makes himself High-Priest, and began to pretend to be the true Successor of *Aaron*, and commences a Schism, in the Time of *Alexander* the Great. From whence the Question of Religion grew so high, that it begat Disaffection, Anger, Animosities, Quarrels, Bloodshed and Murder, not only in *Palestine*, but where ever a *Jew* and a *Samaritan* had the ill Fortune to meet, such being the Nature of Men, that they think it the greatest Injury in the World when other Men are not of their Opinion, and that they please God most, when they are most furiously zealous; and no Zeal better to be expressed, than by hating all those whom they are pleased to think God hates.

This Schism was persecuted with the greatest Spite that ever any was, because both Parties were much given to Superstition, and this was promoted by the Constitution of their Religion, consisting much in Externals and Ceremonies, without their improving them to any moral or spiritual Sense, or to Charity, and therefore the *Jews* called the *Samaritanes* Accursed; again, the *Samaritanes* at the Paschal Solemnity would at Midnight, when the *Jews* Temple was open, scatter dead Mens Bones to prophane and defile the Place, and both would fight, and eternally dispute the Question; sometimes referring it to an Arbitrator, and then the conquer'd Side would decline the Arbitration after Sentence, which they did at *Alexandria* before *Ptolomeus Philometer*, and *Andronicus* by a moving Oration, procured Sentence against *Theodosius* and *Sabbæus*, the *Samaritan* Advocates, the Sentence was given for *Jerusalem*, and the Schism increased and continued till the Time of our Saviour's Conference with this Woman.

And it was so implanted and fixed into their Understandings, that when this Woman perceived *Jesus* to be a Prophet, she undertook a Question with him: *Our Fathers worshipped in this Mountain, and ye say Jerusalem*

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*is the Place where Men ought to worship* Our Saviour knew the Schism was great enough already, and was not willing to make the Breach wider, and though he gave Testimony of the Truth, that Salvation is of the *Jews*, and we know what we worship, ye do not; yet because the Occasion of this Question was shortly to be removed, *Jesus* takes this Occasion to preach the Gospel, and to reconcile before hand, the disagreeing Interests, and settle a Revelation to be verified for ever, that neither here nor there by way of Confinement, nor in one Country more than another, but where-ever any Man shall call upon God in Spirit and Truth, there he shall be heard.

The holy *Jesus* then tells her of Living Water, of eternal Satisfaction, of never thirsting again, of her own personal Condition, as to her Marriages, and declares himself to be the *Messias*; and then was interrupted by the coming of his Disciples, who wondred to see him talking with a Woman; but she being full of Joy and Wonder, left her Water-pot, and ran into the City, to publish the *Messias*; and immediately all the City came out to see; and many believed on him, upon the Testimony of the Woman, and more when they heard his own Discourses; they invited him to the Town, and received him with Kindness and Hospitality for two Days, after which he departed to his own Town *Galilee*; where he was entertained with Respect, because of the Miracles which the *Galileans* saw done by him at the Feast, and being at *Cana* where he wrought the first Miracle, a noble Person (a little King or Ruler) came to *Jesus* with much Reverence, and Importunity, desiring that he would immediately come down to his House, to heal his Son who was at the Point of Death. *Jesus* who did not work Miracles by natural Means, cured the Child at Distance, and dismissed the Prince, telling him his son lived, and by the Account of his Servants, he found that the Child revived at the same Time when these healing Words were spoken by *Jesus*, upon which he and all his House became Christ's Disciples.

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Our Saviour then left *Nazareth* and came to *Caper-naum* a Maritime Town of great Resort, chusing that for his Scene of Preaching, and Place of Dwelling. For now the Time was fulfilled, the Office of the Baptist was expired, and the Kingdom of God was at Hand. He therefore preached the Sum of the Gospel, Faith and Repentance, Repent, and believe the Gospel, and what that Gospel was, the Sum and Substance of all his Sermons afterward declared. *Jesus* now saw it convenient to chuse Disciples to his Ministry and Service in the Work of Preaching; and to be Witnesses of that he should say, do, or teach, for Ends which were afterwards made publick; *Jesus* therefore as he walked by the Sea of *Galilee*, called *Simon* and *Andrew*, who knew him before by the preaching of *John*, and now left their Ship and their Nets, and followed him. When he was gone a little farther, he calls two Sons of *Zebedee*, *James* and *John*, and they went after him. And with this Family he goes up and down the whole *Galilee*, preaching the Gospel of the Kingdom, healing all Manner of Diseases, curing Demoniaks, cleansing Lepers, and giving Strength to those that had the Palsy, and lame Persons.

But when the People pressed on him to hear the Word of God, he stood by the Lake of *Genasaret*, and presently entering into *Simon's* Ship, commanded him to Launch into the Deep, and from thence he taught the People, and there wrought a Miracle. For being Lord of the Creatures, he commanded the Fishes of the Sea, and they obeyed; for when *Simon* who had fished all Night in vain, let down his Net at the Command of *Jesus*, he inclosed so great a Number of Fishes, that the Net brake, and the Fishermen were amazed and surprized at so great a Draught; by which Miracle it was intenced that a Representation should be made of the Church of Christ, and the Multitudes of Believers, who should be taken by *Simon*; and the other Disciples who were hereby con-signed to be Fishers of Men, and by their holy Doctrines should gain Souls to God, and that when the Net should

should be drawn to Shore, and Separation be made at the Day of Judgment by the Angels, they and their Disciples should enter into the Joy of the Lord, and the Wicked receive the Portion of Reprobates. And now the Name of *Jesus* went into all *Syria*, and there came to him Multitudes from *Galilee*, *Decapolis*, *Jerusalem* and *Judea*; and all that had any Sick with divers Diseases, brought them to him, and he laid his Hands on every one of them, and healed them; and when he cured the Lunaticks, and Persons possessed with evil Spirits, the Devil cryed out and confessed him to be Christ, the Son of God, but he suffered them not: Chusing rather to work Faith in his Disciples by moral Arguments and Demonstrations of the Spirit, than by the forced Testimony of accursed and unwilling Spirits.

When *Jesus* saw his Assembly full, and his Audience numerous, he went up into a Mountain: and when his Disciples came to him, he made that admirable Sermon called, The Sermon upon the Mount; which is a Divine Compendium of such excellent Truths, and contains a Breviary of those moral Precepts given by *Moses*, and enlarging their Obligation by a stricter Sense, and more severe Exposition; that their Righteousness ought to exceed the Righteousness of the Scribes and Pharisees. Preaches Perfection, and the Doctrines of Meekness, and Poverty of Spirit. Christian Mourning. Desire of Holy Things. Mercy and Purity, Peace and suffering Injuries: Affixing a special Promise of Blessing to be the Inheritance of those who are endued with these spiritual Graces and Excellencies, he explains some Parts of the Ten Commandments, and adds Precepts of his own. He teaches his Disciples to Pray, how to Fast, how to give Alms; Contempt of the World, not to judge others, forgiving Injuries; against Covetousness and worldly Love; of brotherly Reproof. of the Straight Gate, and Narrow Way; of false prophets; against Hypocrisy; concluding with an Exhortation to true Piety; and that Men should see the Kingdom of Heaven, and the Righteousness thereof.



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When *Jesus* came down from the Mountain, having ended his Sermon, a poor leprous Man came and worshipped him, and begged to be cleansed, which *Jesus* soon granted; engaged him not to publish it when he should go abroad, but sent him to the Priett, to offer the Gift according to the Law of *Moses*: He then came to *Capernaum*, and taught in their Synagogues upon the Sabbath-day, where in his Sermons he expressed the Dignity of a Prophet, and the Authority of a Person sent from God, there he cures one possess'd with an evil Spirit and afterward the Mother of *Simon* of a Fever, and Multitudes besetting *Simon's* House, he cured them all, and retired very early in the Morning to a Desert Place, that he might have an Opportunity to pray without being disturbed with the Noise of the People; yet neither could he be so hid, for the Multitude found him out by their diligent Attendances of him, but *Jesus* told them plainly. He must preach the Gospel to other Cities also, and therefore resolved to pass to the other Side of the Lake of *Ganazareth*; whither while he was going, a Scribe offered himself to be his Disciple, and that he would go with him wheresoever he went; but Christ told him his Condition was worse than the Foxes or the Birds of the Air, who had Habitations provided, but he had none; nor not a Place to lay his Head, and find Rest; but what became of this forward Professor afterward, we know not. Others *Jesus* bound to a speedy Profession, not suffering one to go Home to bid his Friends farewell, and another not so much as to bury his Dead.

By that Time *Jesus* was got into the Ship it was late, and he so heavy to sleep, that the violent Storm which happen'd could not awake him, til the Ship being almost cover'd with the Waves, and in Danger of being sunk. The Disciples then awaked him, saying, Master, carest thou not that we perish, and immediately there was a great Calm, and they presently arrived in the Land of the *Gadarenes*, near the City of *Gadara*, where there were many Sepulchres in the Hollowness of the Rocks.

in which the Dead were buried. where many superstitious Persons used to invoke Evil Spirits; insomuch, that at the Instant of our Saviour's Arrival in the Country, there met him two possessed with Devils from those Tombs, ex ceeding fierce, and had so been a long Time, insomuch that no Man durst pass that Way: *Jesus* commanded the Devils out of the possessed Persons, but there were certain Men feeding Swine, which tho' extreamly abominated by the *Jewish* Religion, yet for the Use of the *Roman* Armies, and quartering of Soldiers; they were permitted, and divers Privileges granted to the Masters of such Herds; he gave them Leave, and the Swine ran violently down a steep Place, into the Hot-Baths, which were at the Foot of the Hill on which *Gadara* was built, and perished in the Waters. The Accident so troubled the Inhabitants, that they came and intreated *Jesus* to depart out of the Countrey; so leaving *Galilee* of the *Gentiles*, he came to the lesser *Galilee*, and while he was sitting in an House, which was surrounded with Multitudes of People, a Man sick of the Palsy was brought thither to be cured; and they were seign to untie the Houle and let him down in his Bed with Cords in the midst before *Jesus*, who was conferring with his Doctors: When Christ saw their Faith he said. *Man, thy Sins are forgiven thee* At which Saying the *Pharisees* being troubled, thinking it to be Blasphemy, and that none but God could forgive Sins; *Jesus*, to verify his Pardon, gave them a palpable Demonstration of it; for the *Jews* did believe that all Afflictions were Punishment for Sin, and therefore they said in another Case. *Who sinned, this Man or his Father that he was born blind?* And that removing of the Punishment, was forgiving of the Sin, and therefore *Jesus* to prove that his Sins were forgiven him, removed that which they supposed to be the Effect of his Sin; and by curing the Palsy prevented their further Murmur about his Pardon, saying That ye might know the Son of Man hath Power on Earth to forgive Sins: He saith to the Sick of the Palsy, *Arise, take up thy Bed*  
and

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and walk; and the Man arose, and was healed, and glorified God

A while after *Jesus* went again toward the Sea, and on his Way seeing *Matthieu* the *Publican* sitting at the Receipt of Custom, he bid him follow him; *Matthieu* first feasted *Jesus*, and then he became his Disciple; but the *Pharisees* that were with him, began to be concerned that he Eat with *Publicans* and *Sinners*: For the Office of the *Publicans*, tho' amongst the *Romans* it was Honest and of great Account, and the Flower of the *Roman* Knights, the Ornament of the City, the Security of the Common-wealth, was accounted to consist in the Society of the *Publicans*; yet among both the *Jews* and *Greeks*, the Name was odious, and the Persons were accursed, not only because the Chief of them were Strangers, but because the *Jews* especially stood upon the Charter of their Nation, and the Privilege of their Religion, That none of them should pay Tribute, and also because they were very unjust, and great Oppressors, having a Power unlimited, and Covetousness as greedy as the Grave. But *Jesus* gave such an Account of the Reasons of his conversing with them, because they were Sinners, that it was as if a Physician should be removed for having so much to do with such Persons, for therefore was he sent, not to call the Righteous but Sinners to Repentance, to advance the Reputation of Mercy above the Rites of the Ceremonial Law.

When *Jesus* was discoursing with the *Pharisees*, *Jairus*, a Ruler of the Synagogue came to him, desiring he would help his Daughter who lay a dying. As he was going to the House, a Woman met him who had been diseased with an Issue of Blood twelve Years, without Hope of a Remedy, from Art or Nature; upon the confident Persuasions of an holy Faith, she runs to him, thinking that if she could but touch the Hem of his Garment, she should be whole; and accordingly upon the Touch, the Fountain of her Blood was dried up, and she set in her Body that she was healed of that Plague. *St. Ambrose* says, That this Woman was *Martha*, yet

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It was not likely that she was a *Jew*, but a *Gentile*, because of that Return which she made in Memory of her Cure and the Honour of *Jesus*, according to the *Gentile* Rites. For *Eusebius* reports, that himself saw at *Cesarea Philippi*, a Statue of Brass, representing a Woman kneeling at the Feet of a goodly Personage, who held his Hand out to her, in a Posture of granting her Request, and doing Favour to her; and the Inhabitants said it was erected by the Care and Cost of this Woman; and that at the Pedestal of this Statue a Plant did grow, which was Medicinal in the Disease she was cured of, and many others. This Story seems not well grounded, since two Evangelists affirm, That she had spent all her Substance upon Physicians; and was therefore incapable of being at so much Charge; neither would the Heathen Princes have suffered it to stand so many Years, who strictly searched all Places, to discover, and demolish all Monuments of Christianity; and therefore probably these Figures which *Eusebius* saw, were erected upon some Heathen Story or Ceremony, and by the Christians in after Ages, confidently applied to the present History of this Woman.

When *Jesus* was come to the Ruler's House, he found the Minstrels making their Funeral Noise for the Death of *Jairus's* Daughter, of which his Servants had acquainted him, yet *Jesus* turned out the Minstrels, and entered with the Parents of the Child into her Chamber, and taking her by the Hand, he called her, and awakened her from the Sleep of Death, and commanded them to give her Meat to Eat, and enjoined them not to publish the Miracle; but the more *Jesus* endeavoured not to be popular, and to suppress the Noises and Reports of his Acts, the more they were discours'd of and publish'd about the Country. As he came from *Jairus's* House, he cured two Blind Men, upon their Petition, and Confession, that they did believe in him. And cast out a Dumb Devil, so much to the Wonder and Amazement of the People, that the *Pharisees* could hold no longer, being ready to burst with Fury, and said, he

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He cast out Devils by the Help of the Devils. Their Malice being contradictory and unreasonable, as if the Devil should contrive the Destruction of his own Kingdom. This was the first Eruption of their Rage, for all the last Year, which was the first of *Jesus's* preaching, all was quiet, neither the *Jews* nor the *Samaritans*, nor the *Galileans* did malign his Doctrine or Person, but he preached with much Peace on all Hands, for this was the Year which the Prophet *Isaiab* called in his Prediction. The accepted Year of the L<sup>rd</sup>

The first Year of *Jesus*, which was a Year of Peace and undisturbed preaching, being expi'd, there was a Feast of the *Jews*, and *Jesus* went up to *Jerusalem*, this Feast was the second Passover to be kept after he began to preach; not the Feast of Pentecost or Tabernacles, both which were passed before *Jesus* came last from *Judaea*, whither when he was now come, he finds an impotent Person lying at the Pool of *Bethsada*, waiting till the Angel should move the Waters, after which whosoever first stepped in, was cured of his Infirmary. The poor Man had waited thirty eight Years, and still was prevented by some other that needed a Physician; but *Jesus* seeing him, had Pity on him, cured him, and bid him take up his Bed and walk; this Cure happen'd to be wrought upon the Sabbath, at which the *Jews* were so moved with Indignation, that they thought to slay him, and their Anger was the more outrageous by his calling himself the Son of God, and making himself equal with God, upon which Occasion *Jesus* discourses on his Mission, and Authority from the Father, and the Union which was between them; and preaches Life and Salvation to them that believe in him; prophesies of the Resurrection of the Dead, by the Efficacy of the Voice of the Son of God; speaks of the Day of Judgment, and the differing Conditions of the Righteous and the Wicked; confirms his Word and Mission by the Testimony of *John the Baptist*, *Moses*, and other Scriptures.

But still the Scandal rises higher against him, for the

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Disciples going through the Corn-fields, pull ripe Ears on the Sabbath-day, and rubbing them in their Hands, Eat them to satisfy their Hunger for which he endeavour'd to convince the *Jews*, who were highly offended, that Works of Necessity and Mercy are to be done at all Times, notwithstanding any positive Command to the contrary, and the best serving of God upon any Day whatsoever, or any Part of the Day, that is vacant from other Offices, and proper for a Religious Festival. But when neither Reason nor Religion would satisfy them, but that they went about to kill him, he withdrew from *Jerusalem*, and returned from *Galilee*, whither the *Scribes* and *Pharisees* followed him, strictly observing whether he would again perform an Act of Mercy upon the Sabbath-day, which yet he still resolved to do, for entering into one of the Synagogues, he saw a labouring Man with a withered Hand, who desir'd Help of him, that he might again be restor'd to the Use of his Hands, lest he should be compell'd with Misery and Shame to beg his Bread. *Jesus* restor'd his Hand as whole as the other, in the midt of all those Spies and Enemies; upon which Act, being confirmed in their Malice, the *Pharisees* went forth, and joyned with the *Herodians* (a Sect of People who said *Herod* was the *Messias*, because when the Scepter departed from *Judah*, he was declared King) and both together took Council how they might kill him. *Jesus* therefore again departed to the Sea-coast, and as his Fame, so his Company increased; for he was now followed by new Multitudes from *Galilee*, from *Judea*, from *Jerusalem*, from *Idumæa*, from beyond *Jordan*, and from about *Tyre* and *Sidon*; who hearing the Report of his miraculous Power to cure all Diseases by the Word of his Mouth, or the Touch of his Hand, or the handling of his Garment, came with a whole Hospital of Sick, Possessed, and all other Diseases, and were all immediately cured; the Devils confessing publickly, that he was the Son of God, till they were all, upon such Occasions, restrained and compell'd to Silence.

*Jesus*

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*Jesus* having now commanded a Ship to be in readiness against the Pressures of the Multitude, went up into a Mountain to pray, and continued in Prayer all Night, and the next Day chose out of the Number of his Disciples twelve to be Apostles, namely *Simon, Peter, and Andrew, James and John, the Sons of Thunder, Philip and Bartholomew, Matthew and Thomas, James the Son of Alphaeus, and Simon the Zealot, Judas the Brother of James, and Judas Iscariot.* With these descending from the Mountain to the Plain, he instructs his Apostles in the Doctrine of the Kingdom; for now because he saw *Israel* scatter'd like Sheep, having no Shepherd, he proposed to send these Abroad to preach Repentance, and that his Kingdom was at hand, and gave them also particular Instructions for their Journey; for *Jesus* sent them out two by two, giving them Power over all unclean Spirits, and to heal all manner of Sickneſs and Disease, telling them they were the Light, and the Eyes, and the Salt of the World; so intimating their Duty to be diligent, holy and uncorrupt, giving them in Charge, to preach the Gospel, to dispense their Power and Miracles freely as they had received it; to anoint the sick Persons with Oil, not to enter into any *Samaritan* Town, but to go rather to the lost Sheep of the House of *Israel*; to provide nothing for their Journey, but to depend upon the Piety and Charity of the new Converts; he armed them against Persecution; gives them leave to fly from one City to another, promises them the Assistance of the Spirit, encourages them by his own Example of Long suffering; by Instances of the Divine Providence, expressed even to Creatures of the smallest Value, and by Promise of great Rewards, to the valiant Confession of his Name; and promises great Retributions, not only to them who lose any thing of Value, for the Sake of *Jesus* but to those that did bestow but a Cup of cold Water upon a thirsty Disciple. And with these Instructions they departed to preach to the Cities, *Jesus* the returning to *Capernaum*, received the Address of a faithful Centurion of a Legion, called, The Iron Legion

which

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which usually quartered in *Judea*) in behalf of his Servant whom he loved, who was grievously afflicted with the Palsy, and healed him as a Reward and Honour to the Master's Faith. And from hence going to the City *Sain*, he raised to Life the only Son of a Widow, whom the Mourners followed in the Street, bearing the Corpse with Lamentations to the Grave: Upon the Fame of these, and divers other Miracles, *John the Baptist* who was still in Prison (for he was not put to Death till the latter-end of this Year) sent two of his Disciples to him, enquiring if *Jesus* was he that should come, or should we look for another. To whom *Jesus* returned a positive Answer, but a Demonstration from the Nature of the Thing, and the Glory of the Miracles, saying, Return to *John*, and tell him what you see, for the deaf hear, the Blind see, the Lame walk, the Dead are raised, and the Lepers are cleansed, and to the Poor the Gospel is preached, which were the distinguishing Character of the *Messias*, according to the Prediction of the holy Prophets.

When *John's* Disciples were gone with this Answer, *Jesus* began to discourse of the Authority and Holiness of *John's* Person, the Greatness of his Office, and the Divinity of his Commission, saying, That he was greater than a Prophet, a burning and shining Light, the *Elias* that was to come; and the Consummation or Ending of the Old Prophets; adding withal, That the Perverseness of that Age was most unaccountable in the Entertainment of himself and the *Baptist*, since *John* who came either eating and drinking, that by his Austerity and fortified Deportment he might engage the Judgments and Affections of the People, nor *Jesus* who came both eating and drinking, that by an affable Life, framed to the Compliance and common Use of Men, he might sweetly insinuate into the Minds of the Multitude, yet neither of them could obtain Belief amongst them; they objected against every Thing, and nothing could please them, but Wisdom and Righteousness is justified of all her Children.

*Jesus*

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*Jesus* then proceeds to a severe Reprehension of *Cana*, *Chorazin*, and *Bethsaida*, for their pertinacious Obstinacy in their Sin and Infidelity. in Defiance of all his mighty Works which he had wrought amongst them. However, *Jesus* glorified God for the magnifying of his Mercy, that those Things which were hid from the Wise and Mighty, and Noble, who were not fit Subjects for the Simplicity of the Gospel, were revealed to Babes, and concludes his Sermon with an Invitation to all weary and disconsolate Persons, loaded with a Sense of their Sin and Misery, to come to him, promising Ease to their Burden, and Refreshment to their Weariness, and to change their heavy Pressures into an easy Yoke, and a light Burden.

When *Jesus* had ended his Sermon, one of the *Pharisees*, named *Simon*, invited him to eat with him; in whose House when he was enter'd, a certain Woman, who was a Sinner, abiding there in the City, heard of it. Her Name was *Mary*. she had been married (says the Primitive Writers) to a noble Personage, a Native of the Town and Castle of *Magdal*, from whence she had her Name of *Magdalen*, tho' she herself was born in *Bethany*; a Widow she was, and prompted by her Wealth, Liberty, and Youth, to lead an intemperate Life, and too free in her Entertainments. She came to *Jesus* in the *Pharisee's* House, not as the staring Multitude, to glut her Eyes with the Sight of a miraculous and glorious Person, nor as the *Centurion*, or the *Syrophœnician*, or the Ruler of the *Synagogue*, for the Cure of her Sickneſs, or in Behalf of her Friend or Child, or Servant, but she who is the only Example of her so coming, approaching him with Remorse and Regret for her Sins; she came to *Jesus* to lay her Burden at his Feet, and to present him with a broken Heart, and a weeping Eye, with great Affection, and a Box of precious Ointment (called *Nard*) of Salutory and Excellent, she came trembling, and fell down before him weeping for her Sins, pouring out a Flood great enough to wash the Feet of the Blessed *Jesus*, and wiping them with the Hairs of her Head, at which

Which she took the Box, and anointed his Feet with Ointment, which expressed so great an Efficacy of Love, sorrow, and Adoration, that it was thought by the Jews an unnecessary Profusion, and was a Present for the Prince; an Alabastrer Box of *Nard Pistie* being sent as a Present from *Cambyses* to the King of *Ethiopia*. *Simon* observing this Sinner to express such Religion, and Veneration to *Jesus*, he thought with himself, this was no Prophet, that did not know her to be a Sinner, or a just Person that would suffer her to touch him, for though the *Jews* Religion did permit Harlots of their Nation to live, and enjoy the *Jewish* Privileges, yet their Offerings were refused; yet the *Pharisees* who pretended to a greater Degree of Sanctity than others, would not admit them to civil Usages, or the benefits of ordinary Society; and thought Religion itself, and the Honour of a Prophet was concerned in this sort of Preciseness; and therefore *Simon* made an Objection within himself. But *Jesus* knowing his Thoughts as well as Words, made an Apology for her in the Parable of the two Debtors, a Greater and a Lesser, concluding that they would love their merciful creditor, in Proportion to his Mercy and Forgiveness, and this was the Case of *Mary Magdalen*, to whom because much was forgiven, she loved much, and expressed it in such large Characters, that the *Pharisee* might observe the vast Difference between his own common Entailment, compared with her Magnificence, Penitence and Charity.

When *Jesus* had dined, he was presented with the sight of a poor Man possessed with a dumb and blind devil, whom his Friends desired our Saviour to cast out, which was done immediately, to the Amazement of the people, who ran after him in such great Numbers, that the *Pharisees* much doubted, that this Prophet would soon lessen their Reputation, and leave their Schools empty, and therefore gave out that he was besides himself. Upon which Rumour, his Mother with his Friends



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Friends and Kindred came to see him, and found the House surrounded with the People, who were full of Wonder and Admiration, and there the Virgin Mother heard Part of her own Prophecy verified, That the Generations of the Earth should call her Blessed; for a Woman worshipping *Jesus*, cryed out, *Blessed is the Womb that bare thee, and the Paps that gave thee Suck.* To this *Jesus* reply'd, yet not denying her to be highly Blessed who had received the Honour of being the Mother of the *Messias*, but advancing the Dignity of Spiritual Excellencies far above the greatest Temporal Honour in the World; *Yea, rather are they that hear the Word of God, and do it.* And therefore when it was told him in the House, That his Mother and his Brethren staid for him without; he answered, That those dear Names of Mother and Brethren are far more sacred when there is a Conjunction of Persons in Spiritual Bands, in the same Faith, the same Hope, and in Union with the same mystical Head; and pointing to his Disciples, said, *My Mother, and my Brethren, for whosoever doth the Will of my Father which is in Heaven, he is my Brother and Sister and Mother.*

And now the *Pharisees* upon the Occasion of these Miracles, renewed the Old Quarrel, saying, *He casteth out Devils by Belzebub, the Prince of Devils,* which senseless and illiterate Objection, Christ having confuted, charg'd them highly with the Guilt of an unpardonable Sin, telling them, That their affirming those Actions of his, performed by Virtue of the Divine Spirit, were done by the Help of the Devil, was a Sin against the Holy Ghost, and how bold soever they were with the Son of Man in abusing his Words, or injuring his Person, they might upon Repentance find a Pardon; yet to sin against the Holy Ghost, would find no Forgiveness, neither here, nor hereafter; but taking Occasion upon this Discourse, he by an ingenious, and mysterious Parable, gives the World great Caution against Backsliding after Repentance, for if the Devil return into an House once swept and garnished, he bringeth

ren Spirits more impure than himself, and the last End that Man is worse than the first.

Jesus then goeth from the House of the *Pharisees*, to the Sea of *Tyberias*, and sitting in a Ship, taught the People on the Shore by Parable, under which were mysterious Senses tending to shew their Unbelief, tho' not to disperse that thick *Egyptian* Darkness, which their Sins and Aberrations had contracted; by the Parable of the Sower scattering his Seed by the Way side, and some on Stony, some on Thorny, and some on good Ground, he intimated the several Capacities or Indispositions of Mens Hearts, the Carelessness of some, the forwardness and Levity of others, the easiness and Softness of a Third, and how they were choaked with Worldly Cares, with the several Ways whereby Men miscarry, and that but one Sort of Persons receive the Word, and bring forth the Fruits of an holy Life; by the Parable of the Tares permitted to grow among the Wheat, he intimated the Toleration of dissenting Opinions, not destructive to Piety, or civil Society; by the three Parables of the Seed growing insensibly; of the Grain of Mustard-Seed swelling up to a Tree; of a little Leaven qualifying the whole Lump, he signified the increase of the Gospel, and the Blessing upon the Sermons of himself and his Apostles.

To these Parables which he rendered to his Disciples their proper Senses, he added two more concerning the Dignity of the Gospel, comparing it to Treasure hid in the Field, and a Jewel of great Price, for the Purchase of which every good Merchant must part with all he hath, rather than not to obtain it. He adds, That the publick Professors of Christianity, should be like a mixt Multitude, like a Net inclosing Fishes good and bad. After these Discourses, he retired from the sea-side, to his own City *Nazareth*, where he preached so excellently upon certain Words in the Prophet *Isaiab*, that all the People wondered at his Wisdom in explaining the same. But the Men of *Nazareth* did not sufficiently honour their Prophet, though their own Country-

tryman, still retaining in their Minds the Disadvantages of his Youth and Kindred, and Trade and Poverty, and the Humility of his first Years, tho' now a glorious Prophet. But *Jesus* in his Sermon, reprov'd them for their Infidelity, at which they wondred, and therefore did few Miracles in respect of what he had done at *Caper-naum*, and commended that City before *Nazareth*, where upon the Inhabitants thrust him out of the City, and led him to the Brow of an Hill, on which it was built, designing to throw him down Head-long, but his Work was not yet finished; therefore passing through the middle of them, he went his Way.

He then travelled up and down to all the Towns and Castles of *Galilee*, attended by his Disciples, and certain Women out of whom he had cast unclean Spirits, namely, *Mary Magdalen*, *Johanna*, Wife to *Chuze*, *Herod's* Steward, who ministred unto him of their own Substance and became Part of his Holy Family, which at that Time began to be full, because now the Apostles were returned from their Preaching, full of Joy, that the Devils were made subject to the Words of their Mouth and the Efficacy of their Prayers, and their calling upon the Name of *Jesus*, but their Master intimated to them, That these Privileges were not solid Foundations for an holy Joy, but only as they advanced the Glory of God, and their own Salvation, whose Names are written in Heaven, which Joy was the reasonable, holy, true, and perpetual Joy.

When *Herod* heard such wonderful Things of *Jesus*, his Guilt made him imagine that *John* the Baptist was now risen from the Dead, and these mighty Works were Demonstrations of his Power, which was increased by his Immortality, for a little before this (as is already mentioned) *Herod* had sent to the Castle of *Macherus* where *John* was Prisoner and caused him to be Beheaded. The Head *Herodias* buried in her own Palace, thinking to secure it from any Re-union with the Body, lest he should again disturb her unlawful Lusts, and disquiet

*Herod*

Herod's Conscience, but the Body the Disciples of *John* obtained, and carried it with Honour and Sorrow, and buried it in *Sabaſta*, in the Conſines of *Samaria*, making his Grave between the Bodies of *Eliſeus* and *Aſadias* the Prophets.

Jeſus knowing of the Death of the Baptiſt, *Herod's* Jealouſy, and the Envy of the *Phariſees*, retired into a Deſart Place, together with his Apoſtles, for the People ſo preſſed upon them, that they had not leiſure to Eat; yet neither could he there be hid, for the Multitudes flock'd thither alſo, to whom he preached many Things, and afterwards, becauſe there was no Villages in the Neighbourhood, leſt they ſhould faint in returning to their Houſes, he cauſed them to ſit down upon the Graſs, and with five Loaves of Barley, and two ſmall Fiſhes, he ſatiſfied five thouſand Men, beſides Women and Children, and cauſed his Diſciples to gather up the Fragments, which being brought together, filled twelve Baskets, which Miracle was ſo accommodated to the Underſtanding and Affections of the People, that they were convinced this was the Meſſias, who was come into the World, and had a Purpoſe to have taken him by Force, and made him King.

But he that left his Father's Kingdom to take upon him the Miſeries and Inſelicities of the World, fled from the Offers of a Kingdom, and their tumultuous Election, as from an Enemy, and ſending his Diſciples in the Ship before towards *Bethſaida*, he withdrew into the Mountains to conceal himſelf till the Multitude were returned to their Habitations, and took that Advantage of praying to his Heavenly Father. But when the Apoſtles were far out on the Deep, a violent Tempeſt aroſe, which brought them into the Extremity of Danger, ſo that all Hope of eſcaping was almoſt gone. During their inceſſant Labour to ſave themſelves, in the fourth Watch of the Night, Jeſus came walking on the Sea; which turned their Fears into Affrightments, for they ſuppoſed it to have been a Spirit, which he ſoon diſperſed by telling them who he was; which they yet deſired to have proved

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to them by a Sign, for *Simon Peter* said unto him, Master, if it be thou, command me to come to thee on the Waters. The Lord did so, and *Peter* upon confidence of the Power and Providence of his Master, threw himself into the Lake, but beginning to sink, he cry'd, saying, Lord save me ; Jesus took him by the Hand, reproving his want of Faith, and went with him into the Ship ; where when they had worshipped him, and admired the Divinity of his Power and Person, the Ship arrived at the Port of *Genasareth* immediately ; and all that were sick, or possessed with unclean Spirits were brought to him, and as many as touched the Hem of his Garment were made whole.

By this time they whom Jesus had left on the other side of the Lake, came as far as *Capernaum* to seek him, wondering that he was there before them ; upon this Occasion of their diligent Inquisition, Jesus observes to them, that it was not the Divinity of the Miracles which provoked their Zeal, but the Satisfaction they had in the Loaves, and thence intimates to them Excellency of the Coelestial Bread, the Divine Nutriment of their Souls ; affirming himself to be the Bread of Life, that came down from Heaven ; that he would give to his Disciples his Flesh to eat, and his Blood to drink, and all this should be for the Life of the World, to nourish to Life eternal, without which an happy Eternity could not be obtained ; upon this Discourse, divers of his Disciples (of whom it is said *St. Mark* was one, but afterwards recalled by *Simon Peter*) forsook him, being scandaliz'd by their literal and carnal Understanding of these Words of Jesus, which he intended in a spiritual Sense ; for the Words that he spake, were not profitable in the Sense of Flesh and Blood, but they are Spirit, and they are Life ; himself being the Expounder who best knew his own Meaning.

When Jesus observed this great Defection of his Disciples from him, he turned to the twelve Apostles, and asked, if they also would go away ; *Simon Peter* answer'd Lord, whither shall we go ? Thou hast the Words of Eternal Life, and we are sure thou art that Christ, the



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son of the living God. Though this publick Confession was made by *Peter* in the Name and Confidence of the other Apostles, yet Jesus told them prophetically, that even among Twelve, there was one Devil, meaning *Judas Iscariot*, who afterwards betrayed him; that they might perceive the sad Accidents which afterwards happened to him did not surprize him, as being ignorant of them, or unprovided to undergo them. After this the *Scribes* and *Pharisees*, who came from *Jerusalem* and *Galilee* (for Jesus would not go to *Juda* because the *Jews* laid wait to kill him) quarrel'd with him about some impertinent unnecessary Ceremonies, not instituted by God, but by Ordinances of Men; as washing their Hands when they eat; baptizing Cups and Platters, and washing Tables and Beds; which Rites the Apostles did not observe, but attended diligently to the Simplicity and Holiness of their Master's Doctrine; our Saviour in return to their vain Demands, sharply reproves them for being so fond of these and many other Traditions, and neglecting the Divine Precepts, teaching Men particularly, that if they gave to the *Corban*, or Treasure of the Church, they might refuse to supply the Necessity of their Parents, and disregard the Duties of Piety and Charity; and thunders out Woes against their Impieties, for their Pride, their Hypocrisy, their imposing Burthens upon others, which themselves help not to support: For their taking away the Key of Knowledge from the People, and obstructing the Passages to Heaven, and for approving the Wickedness of their Fathers in persecuting the Prophets; adding concerning Washings, that no outward Impurity did stain the Soul in the Sight of God, but all Pollution is from the Corruption of the Heart, and filthy Thoughts, unchaste Desires, and unholy Purposes, and that Love and Charity are the best Purifiers in the World.

Jesus then departed into the Coast of *Tyre* and *Sidon*, and entred into a House that he might not be known; the Diligence of a Mother's Love and Sorrow, and Necessity, found him out in this Retirement; for a Wo-

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man came and besought him, that he would cast the Devil out of her Daughter : Our Saviour seemed to reject her Suit, for the sake of her Nation, being a *Syrophœnician*, yet this did only make her Importunity more undeniable, she begged but some Crumbs which fell from the Childrens Table, and but one Instance of Favour from him to her Daughter, which he poured forth without measure upon the Sons and Daughters of *Israel*. Jesus was pleased with her Zeal and Discretion, and pitied her Daughters Infelicity, and dismissed her with saying The Devil is gone out of thy Daughter.

Our Saviour returning to the Sea of *Galilee*, through the midst of *Decapolis*, they brought to him a Man deaf and dumb, whom Jesus cured by touching his Tongue and putting his Fingers into his Ears, to the Admiration of the People, who thereupon brought to him Multitude of diseased Persons, and he healed them all, but the People having followed him three Days without eating any Thing, Jesus in pity to their Need, resolved to Feed them once more at the Charge of a Miracle ; therefore taking seven Loaves, and a few small Fishes, he blessed them, and satisfied four Thousand Men, besides Women and Children, and there remained seven Baskets full of broken Bread and Fish.

From thence Jesus departed by Ship to the Coast of *Dalmanutha*, whither the *Pharisees* came, asking him a Sign, who rejecting their captious Demand, knowing their Disaffection reproved them, that they discerned fair or foul Weather in the Sky, but not the Signs of the Son of Man. However, since they neglected so great Demonstrations, such gracious Discourses, holy Laws and Prophecies, they must expect no other Sign, but the Sign of the Prophet *Jonas*, meaning the Resurrection of the Body, after three Days Burial; and passing over the Lake, as his Disciples were solicitous, because they had forgot to take Bread, he caution'd them to beware of the Leaven of the *Pharisees* and *Sadducees*, and the Leaven of *Herod*, meaning the Hypocrisy and Vanities of the one, and the Heresy of the other, for *Herod's* Leaven was, the Pretence

that he was the *Messias*, which the Sect of the *Herodians* did earnestly and spitefully promote. Coming to *Bethsaida*, he cured a blind Man with his Spittle ; departing hence to the Coasts of *Cesarea Philippi*, out of *Herod's* Jurisdiction, as belonging to his Brother *Philip*, after he had prayed with his Disciples, he ask'd them, what Opinion the World had of him, and whom they reported him to be. They answered, some say thou art *John the Baptist*, some that thou art *Elias* or *Jeremias*, or one of the Prophets. The *Pharisees* of *Galilee* were of Opinion, that the Souls of dead Men or departed Prophets, passed into another Body. But Jesus asking the Apostles their Opinion, *Peter* in the Name of all the rest, made an open and confident Confession, Thou art Christ the Son of the living God. This Confession Jesus confirmed to be revealed by God ; and after the blessing of *Peter's* Person, upon Allusion to *Peter's* Name, Jesus said, That upon this Rock (the Article of *Peter's* Confession) he should build his Church, which the Gates of Hell, Persecution, Death, nor the Grave should ever prevail against it, adding withal a Promise to *Peter*, in behalf of all the rest, as he made a Confession for them all, that he would give unto him the Keys of the Kingdom of Heaven, so that whatsoever he shall bind on Earth, should be bound in Heaven, and whatsoever he should loose on Earth, should be loosed in Heaven, a Power which he never communicated before to any.

And now from hence forward, we often find our Lord uttering sad Predictions of the barbarous Usage he should shortly meet with : That he should be rejected of the Elders and chief Priests and Scribes, and suffer many Things at *Jerusalem*, and be killed and be raised up the third Day, but *Peter* hearing that sad melancholy Discourse, contrary to his Hopes of some Temporal Advantage, he having learned the Doctrine of Christ's Coming, but not of his Cross, in mistaken Civility took Jesus aside, and began to rebuke him, saying, Be it far from the Lord, this shall not be unto thee : But our Lord, full of Zeal against so soft and humane an Adoration,

that favoured nothing of God, chid *Peter* severely, saying, Get thee behind me Satan, thou art an Offence to me. And calling his Disciples to him, assured them, That not only himself, but they also must suffer, and that whosoever will be the Disciples of Jesus, must take up his Cross, deny himself and his own fonder Appetites, and trace his Master's Footsteps, marked out with Blood that he shed for our Redemption and Restitution, and that there can be no escaping from the Participation of Christ's Sufferings, since he that will save his Life, shall lose it, and he that will lose it, will save it to Eternity; and as those are Fools that will lose their Souls to gain the World, so they are certainly wisest that will give their Lives for him; because when the Son of Man shall come in his Glory, and his Father's, and of the Angels, he shall reward every Man according to his Works; this Discourse Jesus concluded with a Prophecy, that some standing in that Presence, should not die till they saw the Son of Man coming in his Glory.

Of the great Glories in Time to be revealed, Jesus after eight Days gave a bright and excellent Probation, for taking with him *Peter*, and *James*, and *John*, he went up into the Mount *Tabor* to pray; and while he prayed, he was transfigured before them, and his Face did shine like the Sun, and his Garments were white and glistering; and there appeared talking with him, *Moses* and *Elias* gloriously speaking of his Decease, which he should accomplish at *Jerusalem*; which Glory these Apostles, when they were awaked from Sleep, into which they had fallen, did behold. After the Departure of these heavenly Visitants, the Apostles being full of Fear and Wonder, *Peter* talked he knew not what, saying, Master, it is good to be here; let us build three Tabernacles. And it is recorded, That in After-ages, some devout Persons in memory of this Mystery, did erect three Churches in the same Place. Suddenly after a Cloud surrounded Jesus and his Disciples, and a Voice came from the excellent Glory, saying, This is my be-  
loved

ved Son in whom I am well pleased, hear ye him ;  
ne Cloud which made them sore afraid, quickly disap-  
peared, and freed them from their present Consternation,  
and they descended with Jesus from the Mountain,  
who commanded them to keep silence, which they observed  
till his Resurrection

The next Day came to Jesus a Man in Behalf of his  
Son, who was Lunatick, and sore troubled with the Devil,  
who sought often to destroy him with Fire and Water,  
beseeching our Saviour to deliver him ; his Disciples  
having tried in vain, but could not perform nothing  
for want of Faith, which if it be true, is of Power to  
remove Mountains, to pluck up Trees by the Roots,  
and plant them in the Sea ; our Saviour then rebuked  
the Devil, who that very Hour departed from him.  
Coming to *Capernaum*, the Exactors of Taxes came to  
*Simon Peter*, asking him if his Master paid Tribute,  
which was a Sicle or Drachm, the fourth part of an  
Ounce of Silver, about fifteen Pence in Value, which  
was the Tribute that the Lord imposed upon all the Sons  
of *Israel*, from twenty Years old and above, to pray for  
Redemption and Propitiation, and for the Use of the  
Tabernacle. When *Peter* came into the House, Jesus  
knowing his Message, prevented him, asking him, Of  
whom do the Kings of the Earth take Tribute ? Of  
their own Children, or of Strangers ? *Peter* answered,  
for Strangers ; then said Jesus, The Children are free.  
Meaning, That since the *Gentile* or *Heathen* Kings do  
not exact Tribute of their Sons, neither will God of his  
Sons or Children ; and therefore this Pension to be paid  
for the Use of the Tabernacle, for the Service of God,  
and for the Redemption of their Souls, was not to be  
paid by him who was the Son of God, but by Strangers ;  
yet to avoid Offence, he sent *Peter* a Fishing, and  
provided a Fish with two Drachms of Silver, which he  
commanded *Peter* to pay for them two.

When the Disciples were together in the House with  
Jesus, he asked them, what they had discoursed on by  
the Way ; for they had been engaged in an ambitious



and mistaken Quarrel, which of them should be greatest in their Master's Kingdom; they still dreaming that it should be an External and Earthly Dominion, but their Master to check their Forwardness, told them, That he that would be greatest among them, should be their Minister; and taketh a little Child, and setting him in the midst, as a Pattern of Humility and Simplicity, such innocent Lowliness of Spirit being absolutely necessary if we will enter into the Courts of Heaven, from whence Jesus discoursed of the Care God takes of little Children, whether Naturally or Spiritually such, the Danger of giving them Offences, the Law and Power of their Angels Guardian, and of the Necessity in the Event, that Scandals and Offences should arise, and the great Woe and Misery of those Persons, who were the Occasion of them.

But if in the Traverses of Life, Injuries should be done us, he bids us first reprove the Person that has done us Wrong privately, and upon his Repentance to forgive him for ever; with a Mercy as unwearied and multiplied as his Penitence. For the Servant to whom the Lord that forgave Ten Thousand Talents, because he refused to forgive his Fellow-servant an Hundred Pence, was delivered to the Tormentors till he should pay that Debt which his Lord once forgave.

*John* now came and gave him Information of a Stranger that cast out Devils in the Name of Jesus, but because he was not of the Family, he had forbidden him: Our Saviour replies, He should in no wise have forbidden him, for there is no Man which shall do a Miracle in my Name, that can lightly speak Evil of me, for he that is not against us, is for us. Then Jesus proceeded in his excellent Sermon, adding holy Precepts, concerning Offences which a Man might do to himself, in which Case he is to be severe, though most gentle to others; for in his own Case he must shew no Mercy, it being better to cut off the offending Hand or Foot, or part with an Eye, rather than with the Support of a troublesome Foot, or a wandering Eye, fall into a sad

Etern.

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Eternity, where the Worm dieth not, and the Fire is not quenched, and so ended his excellent Discourses at this Time.

About this Time was the *Jews* Feast of Tabernacles, whither Jesus went up as it were in Secret, and passing through *Samaria*, he found the Inhabitants of a little Village so inhospitable as to refuse to give him Entertainment, which so provoked the intemperate Zeal of *James* and *John*, that they fain would have called Fire from Heaven, to consume them as *Elias* did. But our Lord rebuked their Anger, teaching them to distinguish the Spirit of Christianity from the decretary Zeal of *Elias*, for since the Son of Man came to seek and to save what was lost, it was Indiscretion and Rashness, upon the lightest Displeasure, to destroy a Man, whose Redemption cost the Effusion of the dearest Blood from the Heart of Jesus; on the contrary, our blessed Saviour does a Miracle upon the Ten Leprous Persons which came to him, crying out with sad Exclamations for Help; but Jesus sent them to the Priest to offer for their Cleansing, and but one only returned to give Thanks, and he a Stranger, who with a loud Voice glorified God, and with humble Adoration, worshipped and gave Thanks to Jesus.

Our Lord having finished his Journey, was now come to *Jerusalem*; there were various Opinions concerning him, some saying he was a good Man, others, that he deceived the People, and the *Pharisees* sought for him to do him a Mischief; but when they despairing, finding him in the midst of the Feast and the People, he preached openly in the midst of the Temple; and though they were convinced by the Variety and Divinity of his Miracles and Discourses; yet to make it appear how far Prejudice may prevail against Conviction and Demonstration, we find a Prove.b, a Circumstance outweighed multitudes of Miracles and Arguments, and Christ being of *Galilee*, when they knew whence he was, because of the Proverb, That out of *Galilee* comes no Prophet. Therefore the Rulers did not believe in him, but question'd his

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Power, and his Divinity, yet very many believed on him, and no Man durst to lay his Hands upon him to take him, for as yet his Time was not come; therefore, when the *Pharisees* sent Officers to seize him, they also became his Disciples, being themselves surprized with the Excellency of his Doctrine.

After this, Jesus went to the Mount of *Olives*, on the Feast of *Jerusalem*, and next Day returned again into the Temple, where the *Scribes* and *Pharisees* brought him a Woman taken in the Act of Adultery; tempting him to give Sentence, that they might accuse him of Severity, or intermeddling if he condemned her, and of Remisness and Popularity if he did acquit her. But our Saviour found out an Expedient for their Difficulty, and changed the Scene, by bidding him that was innocent among them to throw the first Stone at the Adultress, and then stooping down, to them a fair Occasion to withdraw, he wrote upon the Ground with his Finger, Jesus was left alone, and the Woman in the midst, whom Jesus dismiss, charging her to sin no more. A while after, Jesus begins again to discourse to them of his Mission from the Father; of his Crucifixion and Exaltation from the Earth; of the Reward of Believers; of the Excellency of Truth; of spiritual Liberty and Relations; who are the Sons of *Abraham*, and who the Children of the Devil; of his own Eternal Generation; and of the Desire of *Abraham* to see this Day. And confuting their malicious and vain Calumnies, till they to confute him, took up Stones to cast at him, but he went out of the Temple, going through the midst of them, and so passed by.

In his Passage he met with a Man born blind, and declared that his Blindness was not a Punishment for his own or his Parents Sin, which was the Opinion of the *Pharisees*, but sent as an Occasion to make publick the Glory of God; he to manifest himself to be the Light of the World in all Senses, proved it by a Miracle; for anointing his Eyes with Clay and Spittle, he bid him go wash in *Siloam*, which was a Pool of clear Water, sent by God (saith *Epiphanius*) at the Prayer of *Isaiab* the

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Prophet, a little before his Death, to satisfy the Necessities of the People, oppressed with Thirst, and a close Siege, standing at the Foot of Mount *Sion*, and gave its Water at certain Times and Periods, always to the *Jews*, but not to their Enemies; and by the Overflowing thereof, a Pool was made; the Blind Man went and washed, and returned seeing, and was incessantly vexed with the *Pharisees*, to tell them the Manner and Circumstances of the Cure; and when the Man had averred the Truth, and named his Physician, giving him a pious and charitable Testimony, the *Pharisees*, because they could not force him to disavow his good Opinion of Jesus, cast him out, or excommunicated him: But Jesus meeting him, received him into the Church, and told him, That he was Christ, and the Man became again enlightened, and he believed and worshipped. But the *Pharisees* blasphemed, and in the midst of Light shut their Eyes, and doated upon Darknes, and therefore their Sin did remain.

Jesus then continued his Sermon among the *Pharisees*, and discoursed of the Properties of a good Shepherd, proving them to be Thieves and Robbers, because they refused to enter in by Jesus, who is the Door of the Sheep; and unlike all other Shepherds, would lay down his Life for his Sheep: The *Jews* to requite him for his Divine Precepts, used their old Argument, taking up Stones again, to throw at him, but he escaped out of their Hands, and went away beyond *Jordan*, where *John* at first Baptized; which made the People remember, that *John* did no Miracle, but this Man whom *John* gave Testimony of his Holiness, did many Miracles, and many believed on him there.

After this, Jesus knowing that the Harvest was great, and the Labourers but very few, sent out seventy-two of his Disciples with the like Commission as formerly to the twelve Apostles, that they might go before to the Places whither himself meant to come; who upon their return from their Journey rejoiced greatly in Spirit, giving Glory to God, that he had revealed his Gospel to

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Babes, and hid them from the Wise and Learned. At this Time a Doctor of the Law came to Jesus, saying, Master, what shall I do to inherit Eternal Life? Our Saviour referred him to the Scriptures, and declared the Way to Heaven to be this only, To love the Lord with all our Powers and Faculties: But when the Lawyer was captious, asking, who was his Neighbour, Christ tells him a Parable of a Traveller fallen into the Hands of Thieves, and neglected by a Priest and a *Levite*, but relieved by a *Samaritan*, since no Distance of Country or Religion destroys the Relation of Neighbourhood; but every Person with whom they converse in Peace and Charity, is that Neighbour whom we are to love as ourselves.

Jesus departing from *Jerusalem*, came to a Village called *Bethany*, where *Martha* making great and busy Preparation for his Entertainment, to express her Joy and Affection to his Person, desired him to dismiss *Mary* from his Feet, who sat there feasting herself with his excellent Discourses, to assist her; but tho' Jesus did not discommend *Martha's* Civility, yet he preferred *Mary's* Choice, Religion, and Sanctity. Our Saviour now teaches the Disciples that Form of Prayer, called The Lord's Prayer, the second Time, and that they should be indefatigable and importunate in Prayer, like the Widow who forced an unjust Judge to do her Justice by her earnestness and continual solliciting him. Many other Things he added in this Sermon, and some being present that told him of the *Galileans*, whose Blood *Pilate* mingled with their Sacrifices; Jesus reply'd, That these sad Calamities were no Arguments that these *Galileans* were greater Sinners than others, tho' this Judgment fell upon them. These *Galileans* were a sort of People that taught it to be unlawful to pay Tribute to Strangers, or to pray for the *Roman* Emperors, and because the *Jews* did both, they refused to communicate with them in their Sacred Rites and Ceremonies, but would sacrifice a-part, at which Solemnity, when *Pilate* the *Roman* Deputy apprehended many of them, he caused



caused them all to be slain, and to die upon the same Altars.

And now a certain Ruler of the Synagogue, repining at Jesus for having cured a Woman that was crooked, loosing her from her Infirmary, wherewith she had been afflicted eighteen Years; our Saviour made the Man ashamed by asking him, Whether he himself would not loose an Ox from the Stall, and lead him to watering on the Sabbath day. And by the same Arguments silenced the *Scribes* and *Pharisees*, who were angry with him, for curing a Person of the Dropsy on that Day. For Jesus to take off the Yoke of the Ceremonial Law, by abolishing the *Mosaick* Rites, chose to do many of his Miracles on the Sabbath, and free Christianity from that Burden, that he might abrogate the one, and institute the Lord's Day at the same Time; not much unlike the Sabbatical River, which the Rabbies mention, That was dry six Days, but gushed out in a full Stream on the Sabbath. Jesus then went up and down the Cities of *Galilee*, enforcing the Doctrines he had taught them, and adding new Precepts, advertising them of the Multitudes of those that perish, and how few shall be saved, and that they should strive to enter into the strait Gate; the Way to Destruction being fair and plausible, but the Way to Heaven very difficult, and few there be that find it. He discourses of the many Excuses that Persons used who were invited to the Feast of the Kingdom, and the Refreshments of the Gospel, and tacitly insinuates the Rejection of the *Jews*, who were first invited, and the Calls of the *Gentiles*, from the Highways and Hedges. He reprehends *Herod* for his Subtily and Design to kill him; prophecies he should die at *Jerusalem*, and intimates the sad Desolations that should happen, for neglecting this their Day of Visitation, and for killing the Prophets and Messengers sent from God.

The *Jews* Feast of Dedication being at hand, Jesus went up to *Jerusalem*, and preached in *Solomon's* Porch; and the End of the Sermon was, that the *Jews* had like to have stoned him again. But retiring from thence, he

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he went beyond *Jordan*, and by a most elegant and persuasive Parable, declared to the People the Mercy of God in accepting Penitents, by the Example of the Father, who received the Prodigal Son upon his Return from his Follies and Alleviations; he discourses of the *Messias* coming into the World, to recover living Persons from their Sin and Danger in the Parables of the lost Sheep and Goat, and under the Representment of the unjust but prudent Steward, he teaches us to employ our present Opportunities and Estates, by laying them out in Acts of Mercy and Religion, that when our Souls shall be dismissed from the Stewardship and Custody of our Body, we may be entertained in Everlasting Habitations. He then utters a Parable of *Dives*, a voluptuous and uncharitable Man, and *Lazarus* a pious, afflicted, sick Beggar, the first dyed and went to Hell, the second into *Abraham's Bosom*, God so ordering the Dispensation of good Things, that we cannot easily enjoy two Heavens; nor shall the Miseries of this Life, if we be truly Religious, be otherwise than a beautiful Eternity; and for *Dives's* Request, that his Brethren might have Warning of his woful Condition; our Saviour shews, that the ordinary Ways of Salvation are the express Revelations of Scripture, and the Ministries of God's Appointment; and whosoever neglects these, shall not be supplied by extraordinary Means, or if he were they would be totally ineffectual. He then laid his Hand upon some young Children, and gave them his Blessing, charging his Apostles to admit of Infants to him, because to them in Person, and to such as they in signification, the Kingdom of Heaven does appertain. He instructs a young Man in the Way to Happiness, by keeping God's Commands, and heroical Acts of Charity, which Discourse falling upon a Person not enough resigned nor weaned from worldly Enjoyments, for he was very rich; our Lord then discourses how hard it is for a Rich Man to be saved, but expounds himself to mean, they that trust in Riches; however, though it is a Matter of great Difficulty, and almost impossible, not to be

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overcome with the Love of this World, yet nothing is impossible to God. But when the Apostles heard their Master bid the young Man sell all, and give to the Poor, and follow him, and for his Reward, promised him an Heavenly Treasure; *Peter* in the Name of the rest, began to think that this was their Case, and the Promise also might concern them, and asked the Question, What shall we have, that have forsaken all, and followed thee? Jesus answered, They should sit upon twelve Thrones, judging the twelve Tribes of *Israel*; adding, That every Disciple who should forsake either House, or Wife, or Children, or any other Thing for his Sake, and the Gospel, should receive a hundred Fold in this Life, by way of Comfort and Equivalency, and in the World to come, thousands of Glories and Possessions to all Eternity; for they that are last, shall be first, and the first shall be last, and the despised People of this World shall reign like Kings, and Poverty shall swell into eternal Satisfaction, for as our Saviour taught his Disciples in the Parable of the Labourers in the Vineyard, the same Reward shall be given to all, tho' the Times of their Working were different, and Crowns of Glory shall be bestowed upon all the faithful Followers of Jesus, who shall reign with him to Eternal Ages.

While Jesus was in *Galilee*, Messengers came to him from *Martha* and *Mary* her Sister, that he would hasten into *Judea* to *Bethany*, to relieve her Brother *Lazarus*, who was dangerously sick; but he deferred going till *Lazarus* was dead, but he would raise him out of that Sleep of Death. By that Time Jesus was arrived at *Bethany*, he found that *Lazarus* had been dead four Days, and now near to Putrefaction, but when *Martha* and *Mary* met him, weeping with pious Tears for their dead Brother, he himself suffered the Passions of Piety and Humanity; Jesus wept, distilling that precious Liquor into the Grave of *Lazarus*, watering the dead Plant, that it might spring into a new Life.

When our Saviour by his Words of Comfort and Institution, had strengthened the Faith of the two mourning Sisters,

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Sisters, and commanded the Stone to be removed from the Grave; he made an Address of Adoration to his Father, confessing his Readiness always to hear him, and then cryed out, *Lazarus* come forth; and he that was dead came forth of his Bed of Darknes, with his burying Cloaths on him, whom when the Apostles had unloosed at the Command of Jesus, he went to *Bethany*, and many there were present believed on him, but others wondering and malicious, went and told the *Pharisees* the Story of the Miracle, who upon their Advice called the Great Council, who took solemn Cognizance of the principal Causes of Prophets, of Kings, and of the holy Law; at which great Assembly, *Caiphas*, the High-Priest prophesied, That it was expedient one should die for the People, and thence forth they determined the Death of our Blessed Saviour; who being acquainted with what they had decreed, retired to the City of *Ephraim*, in the Tribe of *Judah*, near the Desert.

Here he continued till the Feast of *Easter*, and then going toward *Jerusalem* with his Disciples, he told them what the Event of his Journey would be, that the *Jews* should deliver him to the *Gentiles*, and that they should Scourge him, and Mock him, and Crucify him, and the Third Day he should rise again. After this Discourse, the Mother of *Zebedee's* Children begg'd of Jesus for her two Sons, that one might sit on his Right-hand, and the other at his Left in his Kingdom. For no Discourse of his Passion could make his Disciples sensible of the Mysteriousness of his Kingdom, which was not of this World; but if they would partake of the Favours of it, such as they were, they must drink of his Cup, and be Partakers of his Sufferings, and thereby put themselves in a Disposition of becoming Vessels of Election. Coming in his Journey near *Jericho*, he cures a Blind Man sitting by the Way-side, and eipping *Zaccheus*, a Man of low Stature, the Chief of the *Publicans*, upon a Tree, that he might see Jesus passing by; Jesus invited himself to his House, who received him with Gladness, and Repentance of his Crimes, offering Satisfaction to all whom

whom he had wronged, and gave half the Remainder of his Estate to the Poor.

Six Days before *Easter*, Jesus came to *Bethany*, where he was feasted by *Martha* and *Mary*, accompanied with *Lazarus*, who sat at Table with him; and now many came to see Jesus, and *Lazarus* who was raised from the Dead, and upon that Occasion believed on Jesus. The next Day Jesus came to the Foot of the Mount of *Olives*, and sent his Disciples to *Bethphage*, commanding them to unloose an Ass and a Colt, and bring them, telling the Owner it was for their Master's Use; and riding to *Jerusalem*, the People upon Notice of his Approach, took Branches of Palm-Trees, strewing them in the Way, and crying out, *Hosanna*, to the Son of *David*; which was a Form of Exclamation used to the Honour of God, and in great Solemnity, signifying, Lord save us, Lord prosper us, and the *Pharisees* knowing this to be an appropriate Manner of Address to God alone, said one to another, by way of Wonder, Hear what these Men say.

When Jesus from the Mount beheld *Jerusalem*, he wept over it, and foretold the Miseries and Infelicities which would happen to it, of which every Circumstance came to pass. For in the Mount of *Olives*, where Jesus shed Tears over perishing *Jerusalem*, the *Romans* first pitched their Tents when it came to its final Destruction. The Peoples Acclamations followed till the *Pharisees* were ready to burst with Envy; and there he cured certain Persons that were Blind and Lame. Jesus then came to *Bethany*, and turning into the House of *Simon* the Leper, *Mary Magdalen* having been reproved by *Judas*, for spending Ointment upon Jesus Feet, of great Value; to declare her Love once more, she poured the same rich Ointment on his sacred Head; all the Disciples murmuring at this prodigious Expence, Jesus to express his Thankfulness, and her miraculous Affection, added this Prophecy, That where ever the Gospel should be preached, a Record of this Act should be kept as a perpetual Monument of her Piety.



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Two Days before the Passover, the *Scribes* and *Pharisees* called a Council, to contrive crafty Ways for destroying of Jesus; they not daring to do it by open Violence. Of which Meeting *Judas Iscariot* having Notice ran from *Bethany*, and offered himself to betray his Master to them, if they would give him a considerable Reward; they agreed for Thirty Pieces of Silver, which according to the *Jewish* Account, it is thought to be Thirty Pound Weight of Silver, a goodly Price for the Saviour of the World to be prized at by his undiscerning and unworthy Countryman. The next Day, which was the first Day of the unleavened Bread, on which it was necessary they should kill the Passover, Jesus sent *Peter* and *John* to the City, to a certain Man whom they should find carrying a Pitcher of Water to his House; him they should follow, and there prepare the Passover: they went and found the Man in the same Circumstances and prepared for Jesus and his Family, who at the Evening came to celebrate the Passover: It was the House of *John*, surnamed *Mark*, which had always been open to this Blessed Family, where our Saviour was pleased to finish his last Supper.

When the Evening was come, Jesus stood with his Disciples and eat the Paschal Lamb, after which he girded himself with a Towel, and taking a Basin, washed the Feet of his Disciples, instructing them in the Doctrine of Humility, by his own Example: But *Peter* was unwilling to be washed by his Lord, until he was told he must renounce his Part in him unless he were washed, wherefore he cried out, Not my Feet only, but my Hands and my Head. Jesus said, the washing of the Feet was sufficient for the Purification of the whole Man, relating to the Custom of those Countries who used to go to Supper immediately from the Baths, and were sufficiently clean, save only on their Feet, by reason of the Dust contracted in their Passage from the Baths to the Dining room; and by it Jesus meant that the Body of Sin was washed away in the Baths of Baptism.

After the eating of the Paschal Lamb, it was the Custom

Custom of the *Jews* to sit down to a second Supper, in which they eat Herbs and unleavened Bread, the Master of the Family first dipping his *Morsel*, and then the rest of the Household, after which the Father brake Bread into Pieces, and distributed a Part to every one of the Guests, and first drinking himself, gave to the rest the Cup filled with Wine, according to the Age and Dignity of the Person, adding to each Distribution a Form of Benediction proper to the *Mystery*, which was commemorative of their Deliverance out of *Egypt*. This Supper Jesus being to celebrate, turned the Ceremony into a *Mystery*, and gave his Body and Blood Sacramentally; hereby instituting the Blessed Sacrament, which from the Time of its Institution, is called, The Lord's Supper, which Rite Jesus commanded the Apostles to commemorate until his second Coming.

But Jesus being troubled in Spirit, told his Disciples, That one of them should betray him, to confirm them in their Belief of his Wisdom and Spirit of Prophecy; the Disciples were disturbed, and looking on one another, doubting of whom he spake, beckoned to the beloved Disciple, leaning on Jesus's Breast, that he might ask; for they who knew their own Innocency, were desirous to satisfy their Curiosity, to be rid of their Fear. Jesus being asked, gave them a Sign, and a Sop to *Judas*, commanding him to do what he list speedily, Jesus being extremely streightned till he had drank the bitter Cup prepared for him. After *Judas* received the Sop, the Devil entred into him, and he went forth immediately it being now Night.

After his Departure, Jesus began his Farewel Sermon, discoursing of the Glorification of God in his Son, and of those Glories his Father had prepared for him; his sudden Departure to prepare a Place for them; commanding them to love one another. foretelling *Peter*, who made confident Protests, That he would die with his Master, yet before the Cock crew twice he should deny him thrice; arming them against Persecution, and giving them his Blessing, and praying for them, and then

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then having sung an Hymn, which was part of the great Hallelujah, beginning at the cxiv Psalm, When *Israel* came out of *Egypt*, &c ending at the cxviii inclusive, went forth with his Disciples over the Brook *Cedron*, to the Mount of *Oliues*, to a Village called *Gethsemane*, where there was a Garden, into which he entred to pray, together with his Disciples. But taking *Peter*, *James* and *John* with him, about a Stone's cast from the rest, he began to be exceeding sorrowful and sad even unto Death; saying. Tarry ye here, and watch with me, and he was withdrawn from them, and kneeled down, and fell on his Face to the Ground, saying, O my Father! If it be possible, let this Cup pass from me, nevertheless not my Will, but thy Will be done; this he repeated thrice in the same Words; but knowing that Drinking of this Cup, was the great End of his coming into the World, he divested himself of the Affections of Flesh and Blood, and because his Father commanded, was desirous to suffer all our Pains.

Mean while *Judas* the Traytor came with a Multitude of armed Men, with Swords and Staves from the Priests and Elders to apprehend him, taking the Opportunity of the Night, because they durst not seize him by Day for Fear of the People, and *Judas* signified the Person of his Master to the Soldiers by a Kiss, an Address of seeming Civility; but when they came toward him, Jesus said, Whom seek ye? They said, Jesus of *Nazareth*. He said, I am he; yet there was a Divinity upon him, that the Soldiers coming at first with a rude Attempt, were twice repelled by the Glory of his Person, till they falling at his Feet, were at last admitted to the Seizure of his Person; but *Peter* a stout *Galilean* attempted a bold Rescue, cut off the Ear of one of the High Priest's Servants; but Jesus rebuked his Passion, and commanded him to put up his Sword, saying, All that strike with the Sword, shall perish with the Sword, and touched *Malchus's* Ear, and cured him.

When Jesus had yielded himself to their Power, his Disciples fled, and *John* the Evangelist, who for Grief

had forgot to lay aside his Upper Garment, which they used on Festivals to put on, began to make his Escape, but being seized by the Linnen upon his bare Body, was forced to leave that behind him, that himself might avoid his Master's Danger. But *Peter* followed afar off, and the Greatness of *John's* Love made him return to the High Priest's Hall, after his Surprise and Fright was over. Jesus was first led to *Annas*, who was the Prince of the *Sanhedrim*, and had Cognizance of Prophets and publick Doctrines, who asking Jesus of his Disciples, and of his Doctrines, answered, That he spoke only to the World, and therefore referred him to the Testimony of all the People; for which true Answer, a Servant standing by struck him on the Face, and Jesus meekly answered him, What Evil had he done? But *Annas* without the seventy Judges could do nothing, and therefore sent him to *Caiaphas*, who was High Priest that Year.

*Peter* coming thither, denied three Times that he was *Galilean*, and of Jesus's Family, till our Saviour looking back, reminded him of his Prediction, and the Foulness of the Crime, and the Cock crew: *Peter* went out and wept bitterly, that he might cleanse his Soul from the foul Stains he had contracted by his shameful Perjury, and denying his Lord; and it is reported, that ever after, when he heard the Cock crow, he wept at the Remembrance of his own Unworthiness.

In the Morning the Council assembled and sought false Witness against Jesus, but found none to the purpose: They railed boldly, but could find nothing; they accused vehemently, but the greatest Article that their Malice could pretend to, was, That he would destroy the Temple, and build it up again in three Days; but the Witnesses by disagreeing, made void each others Testimony, and therefore Jesus answer'd neither to this, nor any other of their Allegations, till at length *Caiaphas* adjures him by the Living God, to say whether he was Christ or no: Jesus knew his Design was to take away his Life by this inquiry, and not out of Piety or Curiosity, yet because  
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his Hour was now come, openly affirmed he was Christ the Son of God, which when *Caiaphas* heard, he cryed out, Blasphemy, rent his Garments, and called presently for Sentence to be pronounced against him, and as it was agreed, they all condemned him as guilty of Death, and as far as they had Power inflicted it; for they beat him with their Fists, smote him with the Palms of their Hands, spit upon him, and abused him. When *Judas* heard they had passed the final Sentence upon him, he repented him of his Wickedness, and he brought back the Reward of his Treason, and threw it among them, saying, I have betrayed innocent Blood, and the Priests upon Consultation, bought with the Money a Field to bury Strangers in; and *Judas* went and hanged himself: it is reported by the Ancients, that *Judas* fell from the Tree on which he was hanged, before he was quite dead, and at length so swelled, that he burst, and his Bowels gushed out. The High Priest having assigned over Jesus to the secular Power, carried him to *Pilate* to be put to Death by his Sentence, or military Authority. *Pilate* willing to decline the Business, bid them judge him according to their own Law; they reply'd, it was not lawful for them to put any Man to Death, meaning during the seven Days of unleavened Bread, which then happened, as appears in the Instance of *Herod*, who detained *Peter* in Prison, intending after *Easter* to bring him out to the People. Others think, that all the Right of inflicting capital Punishments was taken from the Jews by the Romans, and *Josephus* writes, that when *Ananias* the High Priest had, by a Council of that Nation, condemned *St. James*, the Brother of our Lord, and brought him to Death without the Consent of the Roman Prefident, he was deprived of his Priesthood: But the Malice being restless till the Sentence they had past was put in Execution against our Saviour, and they knowing that *Pilate* was a zealous Promoter of the Roman Government, and an Hater of the Sect of the Galileans, the High Priest accused Jesus that he was of that Sect, and that he denied paying Tribute to *Cæsar*, and calling him



himself King. *Pilate* having questioned him about it, answered, That his Kingdom was not of this World, *Pilate* thinking he had nothing to do with the other Kingdom, gave Testimony, that he found nothing worthy of Death in Jesus. But hearing that he was a *Galilean*, and of *Herod's* Jurisdiction, he sent him to *Herod*, who was at *Jerusalem* at the Feast. *Herod* was glad, because he had heard much of him, and desired to see him, hoping to see some Miracle done by him, of whom he had heard so many; but the Event was, that Jesus did no Miracle, and *Herod's* Soldiers set him at naught, and mocked him; and that Day *Herod* was reconciled to *Pilate*. And Jesus was sent back clothed in a White and splendid Garment, which tho' possibly they intended in Derision, yet was a Token of Innocence, condemned Persons being usually arrayed in Black.

But *Pilate* offered that according to the Custom of the Nation, Jesus should be released for the Honour of the present Festival; yet the Spirit of Malice was more prevalent, and the Multitude required that *Barabbas*, a Murderer, a Thief, and a seditious Person, should be exchanged for him; *Pilate* being willing to acquit Jesus from Punishment, and himself of Guilt, offered to scourge him, and let him go, hoping that a lesser draught of Blood might stop their Rage; but these Miscreants cry'd out, Crucify him, and told him plainly, that if he let this Man go, he was no Friend to *Cæsar*. *Pilate* then called for Water, and washed his Hands, to show his own Unwillingness, and fix this Guilt on them, who took it upon them as greedily; as they sucked his Blood, they cry'd out, His Blood be upon us and our children. As *Pilate* was going to give Sentence, his Wife being troubled in her Dream, sent with the Earnestness and Passion of a Woman, that he should have nothing to do with that just Person. But he was engaged. *Cæsar* and Jesus, God and the King did seem to have different Interests, and tho' he was satisfied it was only Calumny and Malice, yet against the Divine Laws and the *Roman* also, he condemn'd an innocent Person, and

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adjudg'd him to a Death, which was only due to Murderers and publick Thieves ; upon Pretence of Blasphemy, of which he stood accused, but not convicted, and for which, by the *Jews* Law, he should have been stoned to Death.

And now was the Holy Lamb to bleed ; First therefore *Pilate's* Soldiers array him in Royal Robes, put a Reed in his Hand for a Scepter, plaited a Crown of Thorns on his Head ; they bow the Knee, and mock him, and instead of Tribute, pay him with Blows and Spitting upon his Holy Head, and after the most horrid Abuses, they bind him to a Pillar and scourge him with Whips, a Punishment inflicted only on Slaves ; after which, *Barabbas* being set free, *Pilate* deliver'd Jesus to be crucified ; the Soldiers therefore having made a Cross sad and heavy, laid it upon Jesus's Shoulders, who like *Isaac*, bore the Wood with which himself was to be sacrificed, and drove him out to Crucifixion, who was scarce able to stand under that Load, and when he fainted, they compell'd *Simon a Cyrenian*, to help him. A great and mixt Multitude followed Jesus to *Golgotha*, the Charnel-house of the City, and the Place of Execution : But the Women wept with bitter Exclamations, and their Sadness was encreased by the sad Predictions Jesus then utter'd of their future Calamities, and that the Time should come that Men should say, Blessed are the Barren that never bare, and the Paps that never gave suck.

When Jesus was come to *Golgotha*, a Place in the Mount of *Calvary*, where according to Tradition *Adam* was buried, and where *Abraham* made an Altar for the Sacrifice of his Son, the Soldiers having stripped him nailed him to the Cross with four Nails, between two Thieves ; in the midst of all his Torments, Jesus made only one Prayer and Sorrow, to represent his sad Condition, as if God had forsaken him, but not a Syllable of Anger against his Enemies ; instead of that, he sent up a holy charitable effective Prayer for their Forgiveness by which it is recorded, he obtained of God, that within fifty-five Days, eight Thousand of his Enemies were

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converted, three long Hours the Holy Jesus hung cloathed with Pain, Agony, and Dishonour; his Holy Virgin Mother stood by his Cross, on whom old *Simeon's* Prophecy was fulfilled. But her Hope and Expectation of the Resurrection drew a Veil before her Sorrow, and her Love swallowed up her Grief; especially considering, That tho' her Son had no Temporal Estate to bestow, yet with his dying Breath he made Provision for her, by consigning her over to the Care of *John* the Beloved Disciple, who from that Day forward took her Home to his own House.

### *CHRIST Crucified.*



**P**ILATE procured the following Inscription to be put over the Head of *Jesus*, written in *Hebrew*, *Greek*, and

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and *Latin*, JESUS OF NAZARETH, KING OF THE JEWS, which the *Pharisees* would have altered, and that he said, *He was King of the Jews*, but *Pilate* out of Sensitiveness, or to despise their Nation, or in Honour of Jesus, whom he knew to be a just Person, as being over-ruled by Divine Providence, refused to alter it. While Jesus was praying and dying for his Enemies, the Rulers of the *Jews* mocked him, upbraiding him with the good Works he did, and the Instances of his Power, saying, *He saved others, himself he cannot save.* Others said, *Let him come down from the Cross, if he be King of the Jews, and we will believe in him.* And of the two Malefactors that were crucified with him, one reviled him, saying, *If thou be Christ, save thy self and us.* But the other Thief, whom the present Pains and Circumstances of Jesus's Passion had softened and made believing, reproved his Fellow for not fearing God, confessing that they suffered deservedly, but Jesus lawlessly, and then prayed to Jesus, *Lord, remember me, when thou comest into thy Kingdom:* Which miraculous Conversion Jesus entertain'd with a speedy Promise of a very great Felicity, promising that on the very Day he should be with him in Paradise.

While these Things were doing, the whole Frame of Nature seemed to be dissolved and out of Order, because the Lord and Creator suffer'd, for the Sun was so darkned, that the Stars appeared, and the Eclipse was so prodigious, the Moon then not being in Conjunction but Full, as was noted by *Ptolemy* the Freed-man of the *Roman Emperor Adrian*, by *Lucian*, and *Dionysius* while he was yet a Heathen, all excellent Scholars, great Historians and Philosophers, who also noted the Day of the Week, and Hour of the Day, agreeing in all Circumstances, for the Sun was hid from beholding such a Prodigy of Wickedness and Sadness, and provided a Veil for the Nakedness of Jesus, that the Women might be present, and himself die with Modesty.

The Eclipse and the Passion began at the sixth Hour and continued to the ninth, about which Time, Jesus

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being tormented with the unsufferable Load of his Father's Wrath, due for our Sins, and wearied with Pains and Heaviness, cry'd out, *My God, my God, why hast thou forsaken me!* And as 'tis thought, repeated the whole 22d Psalm, which is an admirable Narrative of the Passion, full of Prayers and Complaints at first, and a Description of his Pains, and Thanksgiving Joy, and Prophecy at the last, but these first Words it is recorded he spake in a Language of itself, or else by reason of Distance, was not understood, for they thought he called for *Elias* to take him from the Cross.

Then Jesus being in an Agony, said, *I Thirst*, and one ran and filled a Sponge with Vinegar, wrapping it with Hyssop, and put it on a Reed, that he might drink. The Vinegar and Sponge were in Executions of condemned Persons, to stop the too violent Issues of Blood, and prolong the Death, but were offered to him in Scorn, mingled with Gall, to make the Mixture more horrid and nauseous, but Jesus tasted it only, and refused the Draught. And now knowing that the Prophecies were fulfilled, and his Torments satisfactory, he said, *It is finished*, and crying with a loud Voice, *Father, into thy Hands I commend my Spirit*, he bowed his Head, and yielded up his Spirit into the Hands of God, and died, hastening to his Father's Glories, to shine in the other World.

Then the Veil of the Temple, which separated the sacred *Mosaic* Ceremonies from the Eyes of the People, rent in the midst, from the Top to the Bottom, and the Angels Presidents of the Temple, called to each other to depart from their Seats, and so great an Earthquake happened, that the Rocks did rend, the Mountains trembled, the Graves opened, and the Bodies of dead Persons arose, walking from their Burying places to the holy City, and appear'd unto many, and so great Apprehensions and Amazement happened to all them that stood by, that they departed smiting their Breasts with sorrow and Fear, and the Centurion that attended at the Execution, said, Certainly this was the Son of God.



## The H Y M N.

**W**HEN our forlorn and helpless State,  
 None could relieve beside ;  
 Then at th' appointed Time, our Lord,  
 For the Ungedly dy'd.  
 Who e'er redeem'd a just Man's Life,  
 By laying down his own ?  
 Perhaps there may such generous Love,  
 To a good Man be shown.  
 But the transcendent Love of God,  
 All Human doth excell ;  
 And shines most Glorious in our Eye,  
 Beyond all Paralll.  
 For when obnoxious to his Wrath,  
 We wretched Sinners stood ;  
 Then his own Son came to atone  
 Our Guilt with his own Blood.  
 Much more then when that precious Blood,  
 Has clear'd our guilty Score,  
 Shall we be from the Wrath to come,  
 Rescu'd for evermore.  
 For if the Death of Christ so far  
 God's Wrath could pacify,  
 As to procure his very Foes  
 A League of Amity ;  
 Much more shall we, when through his Death,  
 God's Favour we re-gain,  
 Thro' his exalted glorious Life,  
 Eternal Bliss obtain.  
 Nay more, we in our God rejoice,  
 Through Jesus Christ our Lord,  
 By whose Atonement we are now  
 To his free Love restor'd.

But because the next Day was the Jews Sabbath  
 and a Festival of the Paschal Lamb besides, the Jews  
 hastned that the Bodies should be taken from the Cro  
 and therefore sent Pilate to hasten their Death, by brea

ing their Legs, that before Sun-set they might be taken away, according to the Commandment, and be buried. The Soldiers therefore came and brake the Legs of the two Thieves, but espying and wondring that Jesus was already dead, they break not his Legs; for the Scripture foretold, That a Bone of him should not be broken, but a Soldier with his Launce pierc'd his Side, and immediately there streamed out two Rivulets of Water and Blood.

Some of the Primitive Fathers give an Account, that the Holy Virgin Mother (whose Soul during the whole Passion was pierced with a Sword, and sharper Sorrows, tho' she was supported by the Comforts of Faith and those Holy Predictions of his Resurrection, and future Glories, which *Mary* had lain up in her Heart against this great Day of Tryal) now that she saw her Blessed Son had suffered all that our Necessities, and their Malice could require or inflict, caused some of his Followers with whom she joined, to take her dead Son from the Cross, which she kissed and embraced with all the Endearments that could be expressed by a sorrowful Mother, weeping for her dead Son. Yet she was highly satisfied by considering that now that great Mystery, determined by Divine Predestination, before the Beginning of all Ages was fulfilled in her Son, and the Passion that was absolutely necessary, was now accomplished. She therefore first bathes his Body with her warm Tears, and delivering a winding Napkin to *Joseph of Arimathea*, gave him a Charge to enwrap the Body, and embalm and do it all Funeral Rights, to compose it decently to the Grave, having first exhorted him to make a publick Confession of his Faith, as to the Divinity of our Holy Redeemer, which he had only hitherto made Profession of in private. *Joseph* obeyed the Council of so excellent a Person, and ventured upon the Displeasure of the Jewish Rulers, and went confidently to *Pilate*, and begged the Body of Jesus.

*Joseph* therefore takes the Body, binds his Head with a Napkin, washes the Body, anoints it with Ointment, and a Composition of Myrrh and Aloes, and lays it in

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the Tomb, which he himself had hewen out of a Rock; all these Circumstances being used by the *Jews* in their Funerals; but it was not lawful to inter a condemned Person in their common Burying-places. When the Sun was set, the chief Priests and *Pharisees* went to *Pilate*, telling him, That Jesus while he was Living, foretold his own Resurrection on the Third Day, and lest his Disciples should come and steal the Body, and say he was risen from the Dead, desired that the Sepulchre might be secured against the Danger of any such Imposture; *Pilate* gave them leave to do their Pleasure, they therefore sealed the Grave, rolled a great Stone at the Mouth of it, and as ancient Traditions say, bound it about with Labels of Iron and set a Watch of Soldiers, as if they intended to make it surer than the Decree of Fate, or the never failing Laws of Nature.

When it was yet early in the Morning, upon the first Day of the Week, *Mary Magdalen*, and *Mary the Mother of James and Salome*, brought sweet Spices to the Sepulchre, that they might again embalm the holy Body, for the Rites of embalming among the *Hebrews*, used to last Forty Days, their Love being not satisfied with what *Joseph* had done. They therefore hasted to the Grave, and after the Expence they had been at, began to consider, who should remove the Stone, but they still go on, their Love carrying them through all Difficulties. But when they came to the Sepulchre, they found the Guard from whom they might expect Opposition, affrighted and removed, and the Stone rolled away, for just before there had been a great Earthquake, and an Angel descending from Heaven, rolled away the Stone, and sat upon it, and the Guard were like dead Men. And some of them ran to the High Priests, and told them what had happened; but they resolving now to add to their Iniquity by a new Crime, hire the Soldiers to tell an incredible and weak Fable, that his Disciples came by Night, and stole him away: Tho' the Wit of Man could not have invented more strong Security than they used, to prevent any such Design than themselves had made.

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The Women entred into the Sepulchre, and missing the Body of Jesus, *Mary Magdalen* went to the eleven Apostles, complaining that the Body of our Lord was not to be found. Then *Peter* and *John* ran as fast as they could to see, for the unexpectedness of the Relation made them to doubt of the Truth, their Faith of his Resurrection not being yet fixed in them, and the Sparks thereof not raised into a Flame. They looked into the Sepulchre, and not finding the Body there, they returned; by this Time *Mary Magdalen*, and the Women who stood weeping for their Lord's Body, saw the two Angels sitting in White, the one at the Head, and the other at



the Feet, at which unexpected Sight, they trembled and bowed themselves, but the Angels bid them not fear; telling them, That Jesus of Nazareth who was crucified, was also risen, and was not there; and made them call to mind what Jesus had told them in *Galilee*, concerning his Crucifixion, and Resurrection the Third Day.

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And *Mary* turned herself back, and saw *Jesus*, but supposing him to be the Gardener, she said to him, Sir, if you have borne him hence, tell me where thou hast laid him, and I will take him away ; but *Jesus* said unto her, *Mary*. Then she knew his Voice, and with Extasy of Joy and Wonder, was ready to have fallen at his Feet and embraced them ; but he commanded her not to touch him, but to go to his Brethren, and say, I ascend to my Father, and your Father ; my God, and your God. *Mary* departed full of Joy and Satisfaction, and told these Things to the Apostles, but her Relation seemed altogether fantastick and imaginary. About the same Time also *Jesus* appeared to *Simon Peter* ; and towards Evening to two of his Disciples going disconsolately to *Emaus*, and discoursing of the late Occurrences ; *Jesus* puts himself in their Company. and upbraids their Incredulity. and expounds the Scriptures, That *Christ* ought to suffer and rise again the Third Day, and in breaking of Bread, disappeared, and so was known to them by vanishing away, whom when present, they knew not ; and instantly they hasten to *Jerusalem*, and told the Disciples what had happened.

While they were there, the same Day at Evening, when the Disciples were assembled all but *Thomas*, secretly for Fear of the *Jews*, the Doors being shut, *Jesus* came and stood in the midst of them, and they were exceedingly troubled, supposing it had been a Spirit. But *Jesus* comforted them by appealing to their Senses, and letting them feel his Flesh and Bones, which Spirits have not ; at which Sight they rejoiced with exceeding Joy. and began to be restored to their languishing Hopes of some future Felicity, by the Return of their Lord to Life ; and there he first breathed on them, giving them the Holy Ghost, and performing the Promise twice made before his Death, saying, *Whosoever Sins ye remit, shall be remitted to them, and whosoever Sins ye retain, they are retained.* These Things *Thomas* was acquainted with, and resolved not to believe, unless he might put his Finger into the Holes in his Hands, and

his



his Hands into his Side ; which Jesus eight Days after, at another Appearance to the Apostles, made Demonstration of to him, but with a mild Reproof to his Unbelief, promising a special Blessing to all succeeding Ages of the Church, for they are such as saw not, but yet believed.

But Jesus at his early Appearing had sent an Order by the Women, that the Disciples shou'd go into *Galilee*, and they did so after a few Days ; and *Simon Peter* being there, went a Fishing, and six other of the Apostles with him, to go to the Sea of *Tiberias*, where they laboured all Night, and caught nothing. Towards the Morning Jesus appeared to them, and b'd them cast the Net on the right Side of the Ship, which they did, and inclosed one hundred and fifty great Fishes ; by which prodigious Draught, *John* the beloved Disciple perceived it was the Lord. At which Instant, *Peter* threw himself into the Sea, and went to Jesus, and when the rest were come ashore, they all dined with broiled Fish. After Dinner Jesus taking Care of those scatter'd Sheep which were dispersed over the Face of the Earth, that he might gather them into one Sheep-fold, under one Shepherd, asked *Peter*, *Simon Son of Jonas, lovest thou me more than these ?* *Peter* answered, *Yea, Lord, thou knowest all Things ; thou knowest that I love thee.* Then Jesus said unto him, *Feed my Sheep.* And Jesus asked him the same Question, and gave him the same Precept, the second and third Time ; and after intrusting this Charge to him, Jesus told him, That the Reward he should have in this World, should be a sharp and honourable Martyrdom ; he likewise checks *Peter's* Curiosity in inquiring what should become of the beloved Disciple, and answered his Question with some Sharpness of Reprehension, and no Satisfaction ; *If I will that he tarry till I come, what is that to thee ?* Which made them suppose he should not die, but they were mistaken ; for though *John* lived till after the Destruction of *Jerusalem*, notwithstanding the Attempts of Persecutors, and the miraculous Escape from prepared Tor-

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nents, yet he died a natural Death, when he was about Ninety Years of Age.

After this, Jesus having appointed a solemn Meeting for all the Brethren that could be collected from the Dispersion; and named a certain Mountain in *Galilee*, appeared to five hundred Brethren at once, and this was his most publick and solemn Manifestation; and while some doubted, Jesus came according to the Designation, and spake to the eleven Disciples, sending them to preach to all the World, Repentance and Remission of Sins in his Name, promising to be with them to the End of the World. Last of all, when the Apostles were at Dinner, he appeared unto them, upbraiding their Unbelief, and then opened their Understandings, that they might discern the Sense of Scripture, and again commanded them to preach the Gospel to all the World, giving them Power to do Miracles, to cast out Devils, to cure Diseases, and instituted the Sacrament of Baptism, which he commanded (together with the good Tidings of the Gospel) should be administered to all Nations in the Name of the Father, of the Son, and of the Holy Ghost. Then he led them into *Judea*, and they came to *Bethany*, and and from thence to the Mount of *Olivet*, and he commanded them to stay in *Jerusalem*, till the Holy Ghost, the Promise of the Father should descend upon them, which should be accomplished in a few Days, and then they should know the Times, and the Seasons, and all Things necessary for their Ministration and Service, and Propagation of the Gospel; and while he discoursed many Things concerning the Kingdom, behold a Cloud came and parted Jesus from them, and carried him in their Sight up to Heaven, where he sits at the Right-hand of God, blessed for ever. *Amen.*

While the Apostles stood gazing up to Heaven, two Angels appeared to them, and told them, That Jesus should come in like manner as he was taken away, with Glory and Majesty in the Clouds, and with the Ministry of Angels. *Amen.* Come, Lord Jesus, come quickly.



## *The* P R A Y E R.

**O** Holy and Eternal Jesus, who hast overcome Death, and triumphed over all the Powers of Hell, Darkness, Sin, and the Grave, manifesting the Truth of thy Promises, the Power of thy Divinity, the Majesty of thy Person, the Rewards of thy Glory, and the Mercies and excellent Designs of thy Evangelical Kingdom, by thy Glorious and Powerful Resurrection, preserve our Souls from eternal Death, and make us to rise from the Death of Sin, and to live the Life of Grace, loving thy Perfections, adoring thy Mercy, pursuing the Interest of thy Kingdom, being united to the Church, under Thee our Head, conforming to thy Holy Laws, established in Faith, entertained and confirmed with a modest, humble, and certain Hope, and sanctified by Charity; and Engraving Thee in our Hearts. Submitting to Thee in our Spirits, and imitating Thee in thy Glorious Example, we may be

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Partakers

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*Partakers of thy Resurrection, which is our Hope and our Desire, the Support of our Faith, the Object of our Joy, and the Strength of our Confidence: In Thee, Holy Jesus do we trust; we confess thy Faith; we believe all that thou hast taught; we desire to perform all thy Injunctions; our Souls are in thy Hand, do thou support and guide them, and pity our Infirmities, and when thou shalt appear at the Great Day, shew to us the Effects of thy Advocateship, Intercession and Redemption. Thou shalt answer for us, O Lord, for in Thee have we trusted, let us never be confounded. Thou art Just, thou art Merciful, thou art Gracious and Compassionate; thou hast done Miracles and Prodigies to us, and all the World: Let not those great Actions and Sufferings be ineffectual, but make us capable and receptive of all thy Mercies, and then we are certain to receive them; we are thine, O save us, thou art ours. O Holy Jesus; O dwell with us for ever, and let us dwell with Thee, adoring and praising the Eternal Glories of God the Father, Son, and Holy Ghost. Amen.*

Our Father, &c.





T H E  
L I V E S  
O F T H E

Holy EVANGELISTS, and APOSTLES; with  
their Martyrdoms, for Preaching the  
Gospel of our Lord JESUS CHRISST.

**A**FTER the Disciples had been Spectators of our Blessed Redeemer's Ascension into Heaven, they returned to *Jerusalem*, and continued there in Prayers and Supplications in their distressed Condition, the whole City being set against these poor innocent People; they have neither Lands nor Revenues to maintain them, nor Friends at Court to support them against their Enemies, to whom the Name of Jesus was hateful, and his Followers reckoned to be Adversaries to the Government; and tho' in this forlorn State, they comforted themselves with the precious Promises their dear Master left them at his Departure, yet their present Condition seem'd very deplorable to human Appearance; but after they had continued thus disconsolate about ten Days, our Blessed Lord performed his Promise, by sending the Holy Ghost, the Comforter, by whom they received Fortitude and Courage to go forth into the World, and by having the Gift of Tongues, and speaking to the Understanding of People of all Nations and Languages, they were capable of instructing them in the highest Mysteries of Christianity, and to convince and confound their most subtle Opposers; by these Divine Aids they preached with such



such Efficacy, that *Peter* converted Three Thousand Souls in one Day, by one Sermon, and in a few Years the Christian Doctrine was so dispersed over the World, that the *Roman* Emperors were apprehensive of their Numbers; most Countries under the Empire being fill'd with Multitudes of them; and in Process of Time, tho' they suffered the greatest Torments from their Enemies, yet their Faith triumphed over the Torments, Whip, and Swords of the mighty Tyrants of the Earth, when there was no Temptations of Profit, Pleasure, or Advantage, but on the contrary, Pain, Misery, and the most cruel Deaths attended the same.

After the Death of *Judas* the Traytor, who first hanged himself, and falling head-long from the Gibbet, he burst aunder in the midst, and all his Bowels guthed out, it is supposed that the Apostles went into several Countries to publish the glad Tidings of Salvation; of whose Preaching and Martyrdom I shall give a brief Account, and begin with *St. Matthew*.

*The Life and Martyrdom of St. Matthew the Apostle and Evangelist, who was slain with an Halbert in Ethiopia.*

His Festival is by the *Western Church*, celebrated September 21.

**S***T. Matthew*, also called *Levi*, a City belonging to the Tribe of *Zabulon*, where our Saviour was brought up, was the Son of *Alpheus* and *Mary*, Sister or Kin woman to the Blessed Virgin. His Way of Life was that of a *Publican*, or Toll-gatherer, an Office scandalous among the *Jews*, though a Place of Power, Credit, and Reputation among the *Romans*, and conferred upon Knights and Persons of Quality, but were covetous and great Oppressors; of which doubtless *Zachæus*, who was one of them, was sensible, when after his Conversion, he offered Four-fold, in way of Restitution, to those from whom he had taken any Thing by Fraud and evil Practices; and upon this Account, the *Publicans* became infamous.

famous among the *Gentiles* also: The *Jews* detested them, because this Tribute was not only a Grievance to their Purfes, but an Invaſion of the Liberties of their Nation, they being declared immediately by God himſelf, a Free-born People, and therefore reckoned this as a ſtanding Inſtance of their Slavery; ſo that theſe Officers were abhorred by them to that Degree, that it was unlawful to ſhew them any common Kindneſs.



Of this Employment was *St. Matthew*, who is thought to have gathered the Customs of ſuch Goods as came by Sea from *Galilee*, and the Pay of Paſſengers that went by Water; they kept their Cuſtom-houſe by the Sea-ſide, to be near at hand, and here it was that *St. Matthew* had his Office, or Receipt of Cuſtom; when our Saviour having cured a Man grievouſly tortured with the Pally, retired out of *Capernaum*, to the Sea ſide, where he taught the People that followed him in great Numbers, and eſpying *Matthew* ſitting in his Office, called

to him to come and follow him ; the Man was rich, having a gainful Trade, yet he left all his Interests and Relations to become our Lord's Disciple.

After he was elected into the Apostleship, he continued with the rest till our Lord's Ascension, and then for the first eight Years, it is recorded he preached up and down *Judea*, after which, being to betake himself to the Conversion of the *Gentile* World, the converted *Jews* intreated him to commit to Writing, the History of our Lord's Life and Actions, to leave it as a standing Record of what he had preached to them ; accordingly he composed his Gospel. We have little Account of the Sufferings and Troubles he underwent for the Advancement of the Christian Faith. Some write that he went into *Parthia*, and having successfully planted the Gospel in those Parts, he travelled thence into *Ethiopia*, where by his Preaching and Miracles, he mightily triumphed over Error and Idolatry.

As to the Manner of his Death, it is related by some, that he went into the Country of the *Canibals*, or Men-eaters, where Christ appeared to him in the Form of a beautiful Youth, and gave him a Wand, which he pitching in the Ground, it immediately grew up into a Tree ; that he also miraculously converted the Prince of the Country, and after all, died in Peace, and was most sumptuously buried ; but others of the Ancients, with as much Probability affirm, that he suffered Martyrdom, or was slain with a Sword at a City in *Ethiopia*.

He was a great Instance how much Power Religion has to alter the Temper of a Man, who being a Stranger to Christ, and in very advantageous worldly Circumstances, yet no sooner did our Blessed Redeemer call him, but without the least Scruple or Dissatisfaction, he not only renounced his gainful Incomes, but hazarded the Displeasure of his Masters the *Romans*, in whose Service he was employed, to leave his Accompts entangled, and confused behind him.

This Apostle having written his Gospel, as we have said, at the Intreaty of the *Jewish* Converts, tho' other

ay, It was by the Command of the Apostles, while he was in *Palestine*, eight Years after our Saviour's Crucifixion, it was carried by St. *Bartholomew* into *India*, and left there ; he writ it in *Hebrew*, as primarily designed for the Use of his Countrymen. It was no doubt soon after Translated into *Greek*, some by St. *John*, others by *James the Less*. This *Hebrew* Copy was found at *Liberias*, by *Josiphus* a Jew, and after his Conversion, a Man of great Honour and Esteem in the Days of *Constantine the Great* ; one of the Ancients assures us, there was another Copy kept in the Library of *Cæsaria*, in his Time, and another by the *Nazarenes* at *Berea*, from whom he had the Liberty to Transcribe it, and afterwards Translated it into *Greek* and *Latin*. A Copy also of this Gospel was dug out of the Grave of *Barnabas*, at *Cyprus*, Transcribed with his own Hand, but these Copies are long since perished.

*The Life of St. Mark, the Evangelist, who was dragged through the Streets in a City of Egypt, till he expired.*  
His Festival is observed by the *Roman Church*, April 25.



Though this great Evangelist seems to have a *Roman* Name, *Mark* or *Marcus*, yet doubtless he

was born of *Jewish* Parents, originally descended from the Tribe of *Levi*, and of the Priestly Line; the Reason for changing his Name from *Jewish* to *Roman*, was probably from some great Accident of his Life, used among the *Jews*, when travelling to the *European* Provinces of the *Roman* Empire, he being then going to *Italy* or *Rome*.

By the Ancients he is thought to be one of the seventy Disciples, who taking Exception at our Saviour's Discourse of eating his Flesh, and drinking his Blood, went back and walked no more with him at that Time, but was seasonably reduced and reclaimed by St. Peter; by others as strenuously affirm, That he was then no Heretic nor Follower of Christ, and therefore could be none of them, who upon that Occasion forsook him: He was converted by some of the Apostles, and probably by St. Peter, who calls him his Son *Marcus*, and who was his constant Attendant in his Travels, and said to be the *Emanuel*, or Writer of what the Apostle dictated, and likewise his Interpreter. For though the Apostles were divinely inspired, and had the Gift of Languages, yet the Interpretation of Tongues was a Privilege more peculiar to some than others. This might probably be St. Mark's Talent, in expounding St. Peter's Discourses and Writings to those who did not understand them.

He accompanied St. Peter in his Apostolical Progress in preaching the Gospel in *Italy* and *Rome*, as it is related, where, at the Request of the Christians in those Parts, he composed his Gospel. By St. Peter he was sent to plant Christianity in *Egypt*, and resided in about *Alexandria* for some Time, and was so successful in his Ministry, that he converted Multitudes of all Ranks and Degrees, to the embracing of the Christian Faith, and an extraordinary Profession thereof.

St. Mark did not confine his Ministry to *Alexandria* and the Eastern Parts of *Egypt*, but travelled Westward to *Lybia*, *Marmaria*, and *Pentapolis*; where though the People were barbarous and idolatrous, yet by his Preaching and Miracles, the Gospel prevailed, he not leav-



from them till he had gained and confirmed them in the Profession of the Faith: Returning to *Alexandria*, he preached freely, and set in Order the Affairs of the Church, and wisely provided for Succession, by constituting Governors and Pastors of it; but the restless Enemies of the Souls of Men, would not suffer him long to live in Quiet.

About the Time of *Easter* happened the great Solemnity of the *Egyptian* Deity *Serapis*; when the Minds of the People being passionately excited to a Vindication of the Honour of their Heathen Idol, broke in upon *St. Mark*, in the Time of Divine Worship, and binding his Feet with Cords, dragged him through the Streets, to a Precipice near the Sea, and thrust him into Prison for that Night; where he was encouraged by a Divine Vision, to continue constant under the Ruins of his shattered Body. Early the next Morning, these Blood-hounds renewed their Barbarities, dragging him about in the same Manner, till his Flesh being raked off, and his Blood streaming all the Way, his Spirits failed him, and he expired, but their Malice ended not with his Life, for it is recorded, that when he was dead, they burnt his Body, and the Christians carefully gathering his Ashes, decently buried them near the Place where he used to Preach, and put them in an Urn, which with much Solemnity, was afterwards removed from *Alexandria* to *Venice*, where we are told it now lies interred, and is religiously honoured by the People; *Saint Mark* being adopted to be the Tutelar Saint of that Republick, and has as magnificent a Church erected to his Memory, as the World can boast of. He is reported to have suffered Martyrdom *April 25*, but whether in the Reign of *Claudius* or *Nero* is uncertain. As to his Person, he was of a middle Stature, as the Antients record, of a comely Presence, his Nose long, his Eyes full of Majesty, and all the desirable Qualities of a lovely Person.

The Converts at *Rome*, not content to have heard *Peter* preach, pressed *St. Mark*, as we have said, to commit

commit to Writing what he preached to them, by way of History, which he performed with much Faithfulness and Brevity, all which *St. Peter*, it is said, perused and ratified with his Apostolical Authority, commanding it to be owned and preserved with the rest of the Canonical Scripture, and his great Impartiality in his Relation doth clearly appear that he is so far from concealing or mollifying the shameful Fall and Denial of his dear Master, and Tutor *St. Peter*, to whom he was so deeply engaged in the Bands of Love, that he records it with some particular weighty Circumstances and Aggravations, which the other Evangelists have thought fit to omit.

Some affirm that his Gospel was written originally in the *Latin* Tongue, because he published it at *Rome*; but it is manifest by the most ancient Authority, That *Jews* who heard *St. Mark* preach, being Strangers to *Rome*, knew but very little *Latin*, the *Greek* being at that Time the most fashionable and communicative Language in the World, nor can any good Reason be assigned why it should be more inconvenient for *St. Mark* to write his Gospel in *Greek*, for the Use of the *Roman* Church, than that *St. Paul* should in that very Language write his Epistle to the Church there.

The original *Greek* Copy, written with *St. Mark*'s own Hand, is said to be extant at *Venice*, to this Day being written as some inform us, at *Aquilea*, and there after many hundred Years, transmitted to *Venice*, where it is still preserved as an ancient Monument, but the Letters so defaced by Time, as not legible, but it being of no Consequence as to the Authentickness of its Original, it is not worth contending for.



[ III ]

*The Life of St. Luke the Evangelist, who was hanged  
upon an Olive Tree in Greece.*

*His Festival is observed, October 18.*



**S**T. Luke was Born at *Antioch*, the Metropolis of *Syria*, eminent for the Pleasantness of its Soil, the Riches of its Traffick, the Wisdom of its Senate, the Learning of its Professors, and the Civility and Politeness of the Inhabitants, celebrated by the Pens of some of the most Eloquent of that Age, but particularly renowned for the Honour, that here it was the Disciples were first called Christians. It is recorded, that he studied at most Schools both of *Greece* and *Egypt*, whereby he became learned in all Human Sciences, but he more particularly apply'd himself to the Practice of Physick, for which the *Grecian* Academies were very famous, besides which he is said to be skilful in the Art of Painting, and three or four famous Pieces are shewed in *Italy*, said to be his Drawings; there is also an ancient Inscription in the *Via Lactea* at *Rome*, in an old Vault

Vault near the Church of *St. Mary*, supposed to have been the Place where *St. Paul* dwelt, wherein Mention is made of the Picture of the Blessed Virgin, which the *Italians* call a *Madora*, or Lady, that, with six others, were drawn by the same Evangelist.

*St. Luke* was no doubt a *Jewish* Profelyte, *Antioch* abounding with Men of that Nation, who had their Synagogues and Schools of Education, and supposed to be one of the seventy Disciples, and likewise one of the two who were going to *Emaus*, to whom the Lord appeared in their Way; these seem only Conjectures; for besides other Arguments, he himself confessed plainly, That he was not from the Beginning an Eye-witness and Minister of the Word. It is therefore more probable that he was converted by *St. Paul* during his Abode in *Antioch*; and became ever after his inseparable Companion and fellow Labourer in the Work of the Ministry, especially after his going into *Macedonia*, from which Time in recording the History of *St. Paul's* Travels, he upon all Occasions, speaks of himself in his own Person; he attended in all his Dangers, and at his several Arraignments at *Jerusalem*, and in his hazardous Voyage to *Rome*; and 'tis probable he did not leave *St. Paul*, till he had finished his Course, and crowned all his Sufferings with Martyrdom; though some aver that he left the Apostle at *Rome*, and returned back into the East, travelling into *Egypt*, and the Parts of *Lybia*, where according to his Custom he preached the Gospel, wrought Miracles, converted Multitudes, constituted Ministers, and that himself became Bishop of *Thebais*.

He wrote two Books for the Use and Benefit of the Church, his Gospel, and the History of the Acts of the Apostles, both which he dedicated to *Theophilus*: Some of the Ancients suppose this to be a feigned Name, denoting no more than a Lover of God, a Title common to every Christian. Others, that it was the proper Name of a particular Person, the Stile of Most Excellent, being in those Times the proper Form of Address to Princes and great Men; and that he was a

Continued

consular Dignity, and a noble Man of *Antioch*, who when converted by *St. Peter*, gave his House to the Church for their publick and solemn Worship; and others think he might be some chief Man in Authority, whom *St. Luke* had converted and baptized, to whom he dedicated these Books as a Testimony of honourable respect, and a Means of giving him farther Light into the Certainty of these Things, wherein he had been instructed by him; he expressly telling us, that his Intelligence in these Matters, was derived from such as were Eye-witnesses and Ministers of the Word from the beginning, having delivered nothing in his whole History, but what he had immediately received from Persons present at, and particularly concerned in the Things he has left upon Record.

The Occasion of his Writing his Gospel, seems to be partly to prevent those false and scandalous Reports which even at that Time were raised by the Enemies to the Christian Name; and partly to supply what was wanting in the two Evangelists who writ before him; which Supplement is particularly noted throughout his whole History, by some of the Primitive Fathers; the subject Matter of the same being an Account of what relates to Christ's Priestly Office, and therefore the Ancients in accommodating the Prophet *Ezekiel's* Vision, of four symbolical Representations to the four Evangelists, assigned the Ox or Calf to *St. Luke*.

His History of the Apostolick Acts, was undoubtedly written at *Rome*, at the End of *St. Paul's* two-Years imprisonment there, with which he concludes his Story; which contains the Actions and sometimes the sufferings of some of the chief Apostles, particularly *St. Paul*, whose Activity in the Cause of Christ and the Gospel, made him have a deeper Share both in doing and suffering; and *St. Luke* being his constant Attendant, and an Eye-witness of the most considerable Transactions of his Life, after his Conversion, was the more capable of giving an accurate Relation of them; among other Things he records those wonderful Miracles which

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the Apostles wrought for Confirmation of the Doctrine they daily preached. In both these Books his Style is clear, flowing with a natural Sweetness and Grace ; he was faithful in his Relations, elegant in his Writing as a Minister, devout and pious as a Christian, careful and diligent for the Good of Souls, and to crown all, laid down his Life for the Testimony of the Gospel, which he had preached and published to the World.

An ancient Author labours to prove, that he suffered Martyrdom at *Rome*, after *St. Paul's* first Imprisonment there, and therefore did no farther prosecute the History of the Acts of the Apostles, which he would undoubtedly have done, had he lived any considerable Time after *St. Paul's* Departure. But *Nicephorus* gives a particular Account, That travelling into *Greece*, he successfully preached, and baptized many Converts into the Christian Faith, which so enraged the Barbarians, that a Crew of Villains laying hold of him, tortured him in a most violent Manner, and then dragging him to Execution, designed to crucify him ; but coming to the Place where they intended to perpetrate the rest of their Villany, they could not find a Cross to fix him upon ; but lighting upon an Olive-Tree, they hanged him thereon, in the Eighty-fourth Year of his Age. His Body was with great Solemnity buried at *Constantinople* by the Command of *Constantine* the Great, or his Son in that famous Church erected there to the Memory of the Apostles.





T H E  
L I F E  
O F

*St. JOHN the Evangelist and Apostle,*

Who was put into a Caldron of Scalding  
Oyl, and escaped unhurt.

His Festival is celebrated, *December 27.*

**S**T. *John* was a *Galilean*, the Son of *Zebedee* and *Salome*, younger Brother to *St. James*, together with whom he was employed in Fishing: By his coming to Christ, he seems for some Time to have been a Disciple to *John* the Baptist, being probably that other Disciple that was with *Andrew*, when they left the Baptist to follow our Saviour, so particularly does he relate all Circumstances of these Transactions, tho' modestly, as in other Parts of his Gospel concealing his own Name.

There is not much mentioned of him in Sacred Writ, more than what is recorded of him in Conjunction with his Brother *James*, he was peculiarly dear to his Lord and Master, being the Disciple whom Jesus loved, witness his lying in our Saviour's Bosom, at the Paschal  
F  
Supper,

Supper, as also when *Peter* was desirous to know which of them our Saviour meant, when he said, One of them should betray him, and durst not himself propound the Question, he made use of *St. John*, to ask our Lord. Indeed when Christ was first apprehended, he fled with the other Apostles, it not being without Probability of Reason, that the Ancients conceived him to have been that young Man, who followed after our Saviour, having a Linnen Cloth cast about his naked Body, whom when the Officers laid hold upon, he left the Cloth, and fled naked from them, but tho' he escaped at present, to avoid that sudden Violence which was offered him; yet he soon recovered himself, and returned to seek his Master, and waited upon him through the several Passages of his Tryal, till his Crucifixion. Here it was that our Saviour appointed him Guardian of his Mother, and made her a Part of his Charge and Care. At the first News of our Lord's Resurrection, he accompanied *Peter* to the Sepulchre, those two Apostles having a more mutual Intimacy than any of the rest, and had run many Hazards together, and adhered closely to one another upon all Occasions.

The Antients say, That after the Death of the Blessed Virgin, *St. John* went into *Asia*, and applied himself wholly to the Propagating of Christianity, having planted several famous Churches there; after some Years Continuance there, he was accused to *Domitian*, the bloody persecuting Roman Emperor, as a Subverter of the Religion of the Empire, by whose Command the Consul of *Asia* sent him bound to *Rome*, where it is related, he was put into a Caldron of burning Oyl; but the Divine Providence delivered this holy Man from this seeming inevitable Destruction unhurt; the cruel Emperor not being satisfied with this, orders him to be banished to *Patmos*, a disconsolate Island in *Greece*, where he remained several Years, instructing the Inhabitants in the Faith of Christ. Here it was that about the latter End of *Domitian's* Reign, he writ the Book of the Revelations.

Bloody *Domitian* being taken out of the Way, *Coice-  
rus Nerva* succeeded in the Empire, who being of a  
milder Temper, repealed the barbarous Edicts of his  
Predecessor, re-calling those that were banished for the  
Christian Name, whereupon *St. John* left *Patmos*, and  
returned into *Afiz*, fixing his Residence at *Ephesus*, where  
it is said he wrote his Gospel; he writ also three Epistles,  
which with the Apocalypse, are all reposed in the sa-  
cred Canons, and universally admired. He lived till the  
Time of the Emperor *Trajan*, about the Beginning of  
whose Reign, he departed this Life, about the Ninety-  
ninth Year of his Age, as is generally thought. But  
others suppose he died a Martyr, because our Saviour  
told him and his Brothers, That they should drink of  
the Cup, and be baptized with the Baptism wherewith  
he was baptized, which was indeed literally fulfilled  
with his Brother *James*; yet tho' he was not murdered,  
he may be truly stiled a Martyr, his being put into a  
Vessel of scalding Oyl, as we have noted, his many  
Years Banishment, and other Sufferings for the Cause of  
Christ, justly challenging that Title; it being not want-  
ing of good Will either in him, or his Enemies, but the  
Divine Providence immediately over-ruling the Power  
of Nature, that prevented the Malice of his Adversaries  
from putting their cruel Intentions into Execution.  
Others deny that he died at all, but is still alive; the  
Occasion of which Error is founded upon what passed  
between our Blessed Saviour and *St. Peter*, concerning  
his Apostle, for Christ having told *Peter* what should be  
his own Fate, *Peter* inquires what will become of Saint  
*John*, to whom our Lord answered, *If I will that he*  
*stay till I come, what is that to thee?* which was mis-  
understood by the Apostles, tho' *St. John* himself, who  
records that Passage, inserts a Caution, That Jesus did  
not say he should not die. From the same Original also  
came the Tradition, that he only lay sleeping in his Gra-  
ve at *Ephesus*, which Story was a long Time current. He  
seems to have always led a single Life, and so the An-

tients tell us, That all the Apostles were married, except St. *John*, and St. *Paul*. He had no great Advantages by human Learning, but his want of it was abundantly supplied in his excellent Temper of Mind, and and the Furniture of Divine Graces which he was adorned withal. His Humility was admirable, studiously concealing his own Worth and Honour. He discovered a mighty Affection to the Sons of Men, unwearied in spending himself for the Service of the Gospel; travelling from East to West, to leaven the World with that holy Religion which he was sent to Propagate. He was extremely vigilant against Hereticks, countermining their Artifices, antidoting against the Poison of their Errors, and avoiding all Communion and Conversation with their Persons.



T H E  
L I F E  
O F

St. P E T E R *the* Apostle,

Who was Crucified at *Rome*, with his  
Head downwards.

His Festival is celebrated *June 20.*

**S**T. *Peter* was born at *Bethsaida*, a Place that had the Honour of our Saviour's Presence, who residing usually in those Parts, did often resort thither. He was generally thought to be about Ten Years older than his Master, which the married Condition, and the Respect shewed him by the rest of the Apostles for the Gravity



of his Person, with other Circumstances, seems to confirm. Being Circumcised according to the Law, his Name then given him, was *Simon*, to which our Blessed Lord added that of *Cephas*, signifying a Stone, or Rock, which is rendered *Peter* in *English*. He was Brother to *St. Andrew* the Apostle, who first brought him to the Knowledge of the Gospel. Their Father was *Jonah* of *Bethsaida*, probably a Fisherman, who had the Honour, as well as *Zebedee*, to have each of them two of their Sons among our Saviour's Apostles, tho' but Twelve in Number. *Peter* was employed in Fishing in the Sea of *Galilee*, being One Hundred Furlongs in Length, and forty in Breadth, the Waters clear and sweet, and stored with several Sorts of choice Fish.

And here let us admire the wonderful Methods of Divine Providence, that such low and mean Men should be armed with Divine Power, as to ruin the Kingdom of Satan. The vile Apostate *Julian*, objected against the Prophets of the Old Testament, That they were a Company of rude, illiterate Men; but we find that these learned Men and innocent Apostles, by the Assistance of the Almighty, suddenly and powerfully prevailed over the learned World.

Our Saviour designing to elect some peculiar Persons propagate his Gospel through all Nations, made choice of Twelve to be his Apostles, and *Simon Peter* is by the Evangelists, in the Front of them. It may be inquired when, and by whom the Apostles were baptized. *Nicetas* relates, That of all the Apostles, Christ baptized none but *Peter* with his own Hands, and *Peter* baptized *Andrew*, and the two Sons of *Zebedee*, and the rest of the Apostles. Among the Twelve, our Saviour chose Three, who seem to be his near intimate Companions, and whom he let into the most secret Passages and Transactions of his Life, namely, *Peter*, *James*, and *John*, they being with him at the raising of *Jairus's* Daughter, as also at his Transfiguration on the Mount, where *Peter* desired our Lord, that he might build three Tabernacles

in Memory of that great Transaction: One Author writes, That in Pursuance of this Petition, there were afterward Three Churches built upon the Top of this Mountain; and one Writer reports, That in his Time, they shew'd the Ruins of these Three Tabernacles, which were built according to St. Peter's Desire.

After our Lord had entred *Jerusalem* in Triumph, he retired to *Bethany*, and dispatched *Peter* and *John* to make a Preparation for the Passover; accordingly they found the Person whom he had described to them, and followed him to his House, which whether it was *Saint John* the Evangelist, situate near Mount *Sion*, or *Simon* the Leper, or *Nicodemus*, or *Joseph of Arimathea*, is uncertain. These two with St. *James*, accompanied him to the Garden in his Agony; and *Eusebius* writes, That even in his Time, Christians were wont to come thither solemnly to offer up their Prayers to God and Christ Jesus. Our Lord being ascended into Heaven, and having fulfilled his Promise of sending the Holy Ghost, the Apostles and Disciples continued a while at *Jerusalem*, being tossed about only with gentle Storms, but upon Occasion of the Martyrdom of St. *Stephen*, a violent Persecution fell upon them, which dispersed them into several Countries; about the End of the Reign of *Caligula*, that barbarous Roman Emperor, *Peter* after having visited the Churches, returned to *Jerusalem*, and *Herod Agrippa*, Grandson to *Herod the Great*, having attained the Kingdom of *Judea*, he to ingratiate himself with the People, put St. *James* to Death, and finding this grateful to the Vulgar, apprehended *Peter*, and sent him to Prison, placing strong Guards to secure him; but the Angel of the Lord delivered him in the Night before his Enemies designed to execute him; but before this, he is said to have gone down to *Antioch*, and to have planted the Christian Faith, and founded a Church there, as *Eusebius* and others record.

After this he went to *Rome*, about the second Year of the Emperor *Claudius*, and being mindful of the Church

which

which he had gathered in *Pontus, Galatia, Cappadocia, Bythinia, and Asia the Less*, writ his first Epistle to them, and then took Care to propagate the Christian Faith in the Western Parts of the World; after he had continued some Years at *Rome*, the *Jews* raising Seditions and Tumults in the City, they were banished from thence; among whom was *St. Peter*, who from thence returned back to *Jerusalem*, and was present at the great Apostolical Synod, where the Controversy about the *Mosaical* Rites was determined; some report, that he went into *Britain*, and converted many to Christianity. But toward the End of *Nero's* Reign, he returned to *Rome*, where he found the Peoples Minds hardened against embracing the Christian Religion, by the Subtilties and Magick Arts of *Simon Magus*; this Impostor resided in *Samarina*, where *St. Philip* the Deacon preached with much Success, confirming the same by Miracles; however, *Simon* was in great Reputation among the People, and styled himself, The Great Power of God, and affirming that he was the Supreme Deity, worshipped by all Nations, the Apostle sent *Peter* and *John* from *Jerusalem*, to *Philip's* Assistance, who when they came thither, laid their Hands upon the new Converts, whereupon they presently received the Holy Ghost; which when *Simon* saw, he offered them Money, if they would confer that Power upon him. But *Peter* perceiving his vile Intentions, scornfully rejected his impious Offer. However, by his Witchcrafts and Sorceries, he at length became acceptable to the Emperor, as well as the Vulgar, *Nero*, that Monster, had much Veneration for him, being Patron of Magicians, and all those who pretended to have Commerce with the Infernal Powers, and *Peter* being returned to *Rome*, resolved to encounter him, and discover the Impostures and Delusions of this wretched Man.

About that Time, an eminent young Gentleman, kinsman to the Emperor, died at *Rome*, and the Fame of *Peter's* having Power to raise the Dead, his Friends were persuaded to send for him, but others proposed

*Simon Magus*, who readily came, being glad of the Occasion to magnify himself before the People, and *Peter* being present, *Simon* alledged, That he had provoked the Great Power of God, and should lose his Life, if he did not raise the dead Person, but if *Peter* prevailed, he himself would submit to the same Fate. *Peter* accepted the Terms, and *Simon* began his Charms and Enchantments, whereat the dead Gentleman seemed to move his Hand, upon which the People shouted, and cried he was alive, and talked to *Simon*, and began to assault *Peter*; the Apostle intreated their Patience, and told them, It was nothing but Fancy and Appearance, and that if *Simon* were removed from the Bed-side, this Delusion would soon vanish, which done, the Body remained without the least Sign of Motion. *Peter* standing at a good Distance from the Bed, silently made his Address to Heaven, and then before them all, commanded the young Man in the Name of the Lord Jesus to arise, which he did immediately, and spoke, walked, and eat, and was by *Peter* restored to his Mother. The People hereupon altered their Opinions, and fell upon *Simon*, with Intent to have stoned him, but *Peter* begged his Life, and told them, It would be Punishment enough for him, to see that in Despite of his Malice, the Kingdom of Christ would increase and flourish.

The Magician was inwardly tormented with this De- feat, and vexed to see the Triumph of the Apostle, and mustering up all his Infernal Powers, acquainted the People, That he was offended at the *Galileans*, as he called the Christians, and therefore set a Day when they should see him fly up to Heaven; accordingly he went up to the Top of the Capitol, and throwing himself thence, began his Flight, which the Spectators beheld with Wonder and Admiration, affirming that this must be from the Power of God, and not of Man; *Peter* standing in the Crowd, prayed to God, that the People might be undeceived, and that the Vanity of the Impostor might be discovered to the Confusion of him, and

Snares

Shame of his Admirers; immediately the Wings which he had made himself, began to fail, so that he fell to the Ground, miserably bruised with the Fall, and being carried to a neighbouring Village, died soon after.

The End of this wretched Man, coming to the Emperor's Ear, hastened St. Peter's Death. Nero no doubt had been formerly displeased with him, on Account of his Christianity, and that he so strictly preached up Temperance and Chastity, and thereby reclaimed so many Women in Rome from a dissolute and vicious Life, which was so disagreeable to his wanton and lascivious Temper, to which he was a Slave; and being by his Means robbed of his dear Favourite and Companion, he resolved upon Revenge, caused St. Peter, (as also Saint Paul, who was at that Time at Rome) to be cast into the Maritime Prison, where they employed themselves in preaching to the Prisoners, and those who visited them: And here it is supposed St. Peter writ his second Epistle to the dispersed Jews, to confirm them in the Faith, and fortify them against those pernicious Principles and Practices, which even then began to break in upon the Christian Church.

Nero returning from Achaia, and entering Rome with Triumph, resolved St. Peter should fall a Sacrifice to his Cruelty. Whilst the fatal Stroke was daily expected, the Christians at Rome earnestly solicited him to make his Escape, and reserve himself for further Service to the Church; which at length prevailed with him, and the next Night, having prayed with, and taken his Leave of the Brethren, it is related, That he got over the Prison Wall, and being come to the City Gate, he is there said to have met our Lord, who was just then entering the City: Peter, it is said, asked him, Lord, whither art thou going? From whom he presently received this Answer, I am come to Rome to be crucified the second Time; by which Reply, Peter apprehended himself to be reproved, and that our Lord meant it of his Death, that he was to be crucified as his Servant; and so went



back to the Prison, and surrendered himself to the Keeper, as being ready to acquiesce in the Will of God.

Before his Sufferings he was scourged after the *Roman* Manner, who used to whip capital Offenders before they suffered. Having saluted his Brethren, and taken his last Leave of *St. Paul*, his fellow Prisoner, he was led to the Top of the *Vatican* Mount, being sentenced to be crucified, the most painful and shameful of all Deaths: He then intreated the Officers, that he might not be crucified the ordinary Way, but suffer with his Head downward, and Feet up to Heaven, as being unworthy to die in the same Posture as his blessed Master; his Body being taken down, was said to have been embalmed by *Marcellinus* the Presbyter, after the *Jewish* Way, and then buried in the *Vatican*, where it lay obscurely till the Reign of *Constantine* the Great, who had so much Reverence for this Apostle, that he built a Church in the *Vatican* to his Memory, which is now one of the most famous Cathedrals in the World. This Account of his Death, though not mentioned in Holy Writ, is recorded by the ancient Ecclesiastical Historians, but with what Certainty it is, we must leave the Reader to judge.





T H E  
L I F E  
O F

*St. JAMES the Great,*  
Who was Bheaded at *Jerusalem.*

His Festival is celebrated *July 25.*

**S**T. *James*, surnamed the *Great*, either because of his Age, or for some peculiar Honour our Saviour confer'd upon him, was a *Galilean* born, the Son of *Zebedee*, a Fisherman, his Mother's Name was *Mary*. called also *Salome*, he was employed by his Father in the Trade of Fishing, in the Exercise of which our Saviour found him, when he passed by the Sea of *Galilee*, where he called him to be his Disciple, which he readily obeyed, leaving his Father with his Servants to manage his Affairs, not long after his first Calling, from the Station of an ordinary Disciple, he was appointed to the Apostolical Office, and honoured with some peculiar Marks of Favour, beyond most of the Apostles, being one of the Three whom our Blessed Saviour made choice of, to admit to the most intimate Transactions of his Life.

Thus was *Peter*, and his Brother *John*, who was present at the miraculous raising of *Jairus's* Daughter, admitted to Christ's glorious Transfiguration in the Mount,

and taken along with him into the Garden, to be a Spectator of his bitter and terrible Agony; nor was it the least Instance of the particular Honour our Saviour bestowed upon these Disciples, that upon his calling of them, he gave them a new Name and Title.

Our Holy Redeemer in his Journey towards *Jerusalem*, in Order to his Crucifixion, that he might the better prepare the Minds of his Apostles for his Departure from them, discoursed to them about his Suffering, and that he should rise again, but they whose Minds were elevated with the Expectation of a Temporal Power and Monarchy, understood not the Meaning of what he related to them. However, *James* and his Brother, supposing the Resurrection which he spoke of, would be the Time when his Dignity and Greatness would commence, persuaded their Mother to put up a Petition for them to our Lord, who accordingly address'd him humbly, desiring, That when he took Possession of his Kingdom, her Sons might have the two principal Places of Honour and Dignity, by setting one on the Right-hand and the other on the Left. Our Blessed Saviour directing his Discourse to the two Apostles, told them, They quite mistook the Nature of his Kingdom, which did not consist in external Pomp and Splendor, but in inward Life and Power, that they would do well to consider whether they were able to undergo what he was to suffer. They probably not understanding the Force of his Reasoning, answered, They were able to do it. Jesus taking no Advantage of their rash and inconsiderate Reply, answered, That as for suffering, they would indeed partake of it as well as He, but for any peculiar Honour or Dignity, he could not dispose of any of that Kind, any otherwise than according to those Rules and Instructions which he received from his Father: The rest of the Apostles were offended at this ambitious Request, but our dear Redeemer to qualify their Passions, discoursed to them at large of the Nature of the Evangelick State, and the Difference between that and the Kingdoms of the World; with which excellent

cellent Reasoning their Hearts on all Sides were allayed and pacified.

What became of *St. James* after our Saviour's Ascension, we have no Account of, either from Sacred or Ecclesiastick History, some affirm, That after the Martyrdom of *St. Stephen*, when the Christians were dispersed, he came to the Western Parts of the World, even in *Britain* and *Ireland*, and having planted Christianity among them, returned to *Jerusalem*, but this seems improbable upon several Accounts, and therefore 'tis safest to confine his Ministry to *Judea*, and the Parts adjacent, and to seek for him at *Jerusalem*, where we are sure to find him.

At this Time *Herod Agrippa*, the Son of *Aristobulus*, being in great Favour with *Claudius* the Roman Emperor, he confirmed to him the Kingdom of *Judea*, and all the Provinces that his Grandfather *Herod* the Great enjoyed, who being sensible that the most probable Way to gain the Affection of the *Jews*, was to persecute the Christians, he resolves accordingly to fall upon them; and finding *St. James* vigorous in contending for the Truth, commanded him to be apprehended, and sentenced to die; the Soldier who observed his Constancy and Courage at his Tryal, fell at his Feet, begging Pardon for what he had done against him; the Holy Man raised him up and kissed him, who thereupon publicly professed himself to be a Christian, and so they were both beheaded at the same Time.

His Death was not long un-revenged, of which the Ancients give the following Account, That *Herod* going to *Samaria*, he proclaimed solemn Sights and Festival entertainments to be held in Honour of *Cæsar*; early in the Morning, he came in great State to the Theatre erected for him, to make an Oration to the People, gorgeously arrayed in a Robe curiously wrought with Silver, Gold, and Jewels, so that the Lustre thereof made the multitude cry out, That he was some Deity, and beyond the common Standard of Humanity: This impious Abuse he received with much Pleasure, but the comick

Part was soon turned into a Tragedy; for looking up, he espied an Owl sitting over his Head, which he instantly apprehended as a fatal Messenger of inevitable Ruin, by the just Judgment of God; and thereupon an incurable Melancholy seized upon his Mind, as well as exquisite Torments on his Body. Upon which, turning to those about him, You may here see yourselves evidently convinced of Flattery and Falshood; you see me, whom you called a God, am by the Laws of Fate condemned to die, and he whom you counted immortal, ready to give up the Ghost. His Pains continually increased upon him, and tho' his Favourites prayed earnestly to the Gods for his Health, yet his acute Tortures at length put a Period to his miserable Life.



T H E  
L I F E  
O F

*St. JAMES the Less,*  
Who was knock'd on the Head with a  
*Fuller's Club.*

His Festival is celebrated with *St. Philip's, May 1.*

**T**HIS Apostle is probably conjectured to be the Son of *Joseph*, afterwards the Husband of the Blessed Virgin, by his first Wife, and so reputed our Lord's Brother, and the Son of *Joseph*, and tho' he is likewise called *Alpheus*, this may probably relate to his being a Disciple of some particular Sect of the *Jews*, called *Alpheans*. We have little Account of his Birth, and former Life, but find that after the Resurrection, he was honoured with the particular Appearance of our Lord to him.



him, which tho' not mentioned by the Evangelists, is recorded by St. *Paul*, one of the Ancients relates, he had solemnly sworn, That from the Time he drank the Cup, at the Institution of the Last Supper, he would eat Bread no more, till our Saviour returned from the Grave, who thereupon appeared to him, commanding Bread to be set before him, which he took, blessed, and brake, and gave to St. *James*, saying, Eat thy Bread my Brother, for the Son of Man is truly risen from them that sleep.

His Residence was for the most Part at *Jerusalem*, to him we find St. *Paul* makes his Address after his Conversion, to him St. *Paul* sent the News of his miraculous Deliverance out of Prison; but he was principally active in the Synod at *Jerusalem*, in the great Controversy about the *Mosaic* Rites. He discharged his Office like a diligent and faithful Guide to Souls, strengthening the Weak, informing the Ignorant, reducing the Erroneous, reproving the Obstinate, and by the Fervency of his Preaching, subdued the Stubborness of that refractory and perverse Generation; and many principal Persons being brought over to a Compliance with the Christian Faith, it awakened the Envy and Malice of his Enemies to conspire his Ruin; vexed they were that St. *Paul*, by appealing to *Cæsar*, had escaped their Hands, and therefore turn their Revenge upon St. *James*, which not being able to effect under *Festus's* Government, they vigorously attempted under the Procuratorship of *Albinus* his Successor, before the new Government could arrive; to which End a Council is summoned with all Expedition, and the Apostles and others arraigned and condemned as Violators of the Law, and for the more plausible managing their Designs, they set the Scribes and Pharisees to insnare St. *James*, insinuating that they had a very great Opinion of his Sanctity, and that the whole Jewish Nation gave him the Testimony of being a just Man; they therefore desired that he would reduce the People from their false Opinion, that Jesus was the *Messias*.

*Messias*, and would to that End, take the Opportunity of the universal Confluence of People to the Paschal Solemnity, and go with them to the Top of the Temple, where he might be seen and heard of all, being accordingly placed to Advantage upon a Finacle or Wing of the Temple, they thus address'd him :

‘ Tell us, O *Jesus*, or *James*, whom we know and believe to be a righteous Man, what is the Reason that the People are so generally led away to adore *Jesus* who was crucified at *Jerusalem*, and what are the Doctrines and Precepts which he publish'd to the World, and where is his Residence since his pretended Resurrection from the Dead ?’ To which the Apostle answered with an audible Voice, ‘ Why do you inquire of *Jesus* the Son of Man ? He sits in Heaven on the Right-hand of the Majesty on High, and will come again in the Clouds of Heaven.’ The People below hearing this, glorified the Blessed *Jesus*. The *Scribes* and *Pharisees* perceiving themselves disappointed, and that instead of reclaiming, they confirmed the Multitude in their supposed Error, thought the only Remedy was to dispatch him out of the Way, that from his sad Fate, others might be warned not to persist in the Belief of *Jesus*, whereupon they suddenly cry out, that *James* himself was seduced, and become an Impostor, and threw him down from the Place whereon he stood, whereby he was sorely bruised, but not killed, so that he recovered so much Strength as to get upon his Knees, and pray to Heaven for them, vexed that they had not dispatched him, they fell afresh upon the Remainder of his Life; and while he was yet praying, one stepping in, and intreating them to spare him, a just and righteous Man, who was crying to Heaven to forgive them, began to assault him with a Shower of Stones, till one more mercifully cruel than the rest, beat out his Brain with a *Fuller's Club*.

Thus died this good Man in the ninetyeth Year of his Age, and about twenty-four Years after *Christ's* Ascension, to the great Grief and Regret of all poor Men.

*Jews* as well as others, and was buried at Mount Olivet, in a Tomb which he had built for himself, and had there buried *Zacharias*, and old *Simon*. He was of exemplary and extraordinary Piety, educated under the strictest Rules and Institution of Religion, being as is supposed, of the ancient Order of the *Rechabites*, whose Business and Delight seemed to be to converse only with Heaven, and was wont to retire alone to the Temple to pray, which he always performed kneeling, till by his incessant Devotions, it is related, That his Knees became as hard and as brawny as a Camel's. He writ only one Epistle, probably not long before his Martyrdom; he directed it to the *Jewish* Converts, dispersed up and down those Eastern Countries, to comfort them under sufferings, and to confirm them against Error.



T H E

L I F E

O F

*St. PHILIP the Apostle.*

Who was hanged up against a Pillar, at *Hierapolis*, a City of *Phrygia*.

His Festival with that of *St. James the Less*, is celebrated May 1.

*St. Philip* was born at *Bethsaida*, near the Sea of *Tiberias*. We read nothing of his Parents, nor any of his Life in the Holy Gospel, tho' probably he was a Fisherman, the common Trade of that Place: He had the Honour to be the First called to be Christ's Disciple; and our Lord after his Return from the Wilderness, having met

met with *Andrew*, and his Brother *Peter*, after some short Discourse parted from them, and the next Day passing through *Galilee*, he found *Philip*, whom he commanded presently to follow him, which he did accordingly ; no sooner had Religion taken Possession of his Mind, but away he goes and finds *Naibaniel*, acquainting him with the Tidings of the new found *Messias*, and conducts him to him. After his Call to the Apostleship there is not much recorded of him in the Scriptures. It was to him the Lord propounded what they could get in the Wilderness, that would feed so vast a Multitude, to whom he answered, That it would be very difficult to find enough in that Place. It was to him that the *Gen- tile* Profelytes, who came up to the Passover, addressed themselves, when they desired to see our Saviour. It was to him that our Blessed Redeemer discoursed concerning himself, a little before the last Paschal Supper. The Lord Jesus had been fortifying the Minds of his Disciples with proper Considerations against his Departure from them ; he told them, That no Man could come to the Father, but by him. *Philip* not readily understanding the Tone of our Saviour's Reasonings, begged of him that he might see the Father. Our Lord gently reproved his Ignorance, that after so long Attendance upon his Instructions, he should not know that he was the Image of his Father ; the express Character of his infinite Wisdom, Power, and Goodness, appearing in him ; that he said and did nothing but by his Father's Appointment. which if they did not believe, his Miracles were sufficient Evidence ; that therefore such Demands were unnecessary and impertinent, and that it argued great Weakness, after above three Years Conversation with him, and under his Discipline and Instruction, that they should have so little Understanding in these Matters.

In the Distribution of the several Regions of the World, made by the Apostles, some think that *Upper Asia* was the Province which was assigned to *Philip* where he applied himself with indefatigable Diligence

and Industry, to recover Men out of the Snares of Satan, to the embracing and acknowledging of the Truth, and by the Constancy of his Preaching, and the Efficacy of his Miracles, gained numerous Converts, whom he baptized into the Christian Faith, at once curing both Souls and Bodies, their Souls of Error and Idolatry, and their Bodies of Infirmities and Distempers; healing Diseases, dispossessing Demons, settling Churches, and appointing them Pastors and Teachers.

Having for many Years successfully managed his Apostolical Office in those Parts, he came toward the latter End of his Life to *Hierapolis* in *Phrygia*, a rich and populous, but most idolatrous Place; amongst the many vain and trifling Deities to whom they paid Religious Worship, was a Serpent or Dragon, which they worshipped with great and solemn Veneration; the Apostle was grieved to see them so grossly enslaved in Error; and therefore continually solicited Heaven, till by Prayer he had procured the Death and Destruction of this monstrous Deity, and then endeavoured to convince them of the Folly and Madness of paying Divine Adoration to such filthy and odious Creatures, and to declare to them the Excellency of the Christian Religion; wherein he was so successful, that the People generally abhorred their former sottish Idolatry, and cordially embraced the Christian Institution; whereupon the Enemy of Mankind stirred up the Magistrates of the City to pursue the old Methods of Persecution and Cruelty, who seized upon the Blessed Apostle, and having put him in Prison, caused him to be severely scourged, after which Barbarity, he was led to Execution, and being bound, was hanged up by the Neck against a Pillar, tho' others write he was crucified. The Apostle being dead, his Body was taken down by St. *Bartholomew*, his Fellow-Sufferer, and his own Sister, who is said to have been the constant Companion of his Travels, and decently buried, after which, having confirmed the People in the Faith of Christ, they departed from thence.



It is generally affirmed that *St. Philip* was married, and that he had Daughters whom he disposed of in Marriage; but though this be granted, yet they not carefully distinguishing between *Philip* the Deacon, and *Philip* the Apostle, have made some conclude them to be one and the same Person, but with how little Reason will appear, if we consider that *Philip*, who could not be one of the Apostolical College, the Apostles declaring upon that Occasion, they had Affairs of a higher Nature to attend upon: So upon the Persecution that arose upon *St. Stephen's* Death, the Church was dispersed, and they were all scattered Abroad throughout the Regions of *Judea* and *Samaria*, and *Philip*, the Deacon, among the rest, who went down to the City of *Samaria*, except the Apostles who tarried behind at *Jerusalem*, and when *Philip* had converted and baptized a considerable Number in that Place, he was forced to send for two of the Apostles from *Jerusalem*, so that by their Hands they might receive the Holy Ghost; which had been wholly needless if he had himself been one of the Twelve Apostles. *St. Philip* left no sacred Writings behind him, the greater Part of the Apostles having little Leisure to write, being employed in the Ministry, as more immediately useful and subservient to the Happiness of Mankind. This is the Account which the Ecclesiastical Writers give of this, as well as they do of other Apostles, tho' not recorded in Holy Writ.





T H E  
L I F E  
O F

St. BARTHOLOMEW *the* Apostle,  
Who was Flay'd alive, by the Command  
of a Barbarous King.

His Festival is celebrated *August* 24.

**T**HERE is no Question but St. *Bartholomew* was an Apostle, though the Holy Scripture takes Notice only of his Name, which occasioned several ancient and modern Authors to suppose, that he lies concealed under some other Name; and that he can be no other than *Nathaniel*, one of the first Disciples that came to Christ: Accordingly we may observe, that as some of the Evangelists never mention *Bartholomew* in the Number of the Apostles, so others take no Notice of *Nathaniel*; but that which renders the Thing most specious and probable is, That we find *Nathaniel* particularly reckoned up with the other Apostles, to whom our Lord appeared at the Sea of *Tiberias*.

The Difficulty being cleared, we proceed to a more particular Account of him; who is thought by some to have been a Syrian of a Royal Extraction, and to have derived his Pedigree from the *Ptolemy's*, Kings of *Egypt*.  
But

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But it is manifest, that he (as well as the rest of the Apostles) was a *Galilean*, and of *Nathaniel*, we know it is particularly said, that he was of *Cana in Galilee*, the Scripture takes no Notice of his Trade, or Way of Life, though some Circumstances seem to intimate that he was a Fisherman. At his first coming to Christ, he was conducted by *Philip*, who told him, They had found the long looked for *Messias*; and when he had objected that the *Messias* could not be born at *Nazareth*, *Philip* bids him come and satisfy himself: At his first Appearance, our Blessed Saviour entertains him with the Character of a Man of true Simplicity and Integrity; surprized he was at our Lord's Salutation, wondering how he could know him so well at first Sight, whose Face he had never seen before, but he was answered, That he had seen him under the Fig-Tree, before *Philip* called him. Being convinced by this Instance of our Lord's Divinity, he presently made his Confession, That he was sure that Jesus was the promised *Messias*, the Son of God, whom he had appointed to be King and Governor of his Church; our Saviour told him, That if upon these Inducements he could believe him to be the *Messias*, he should have far greater Arguments to confirm his Faith; that e'er long he should see the Heavens opened to receive him thither, and the Angels visibly appearing to wait and attend upon him.

Concerning our Apostle's Travels up and down the World to propagate the Christian Faith; the Ancients give an Account, that he went as far as that Part of *India* which borders upon *Ethiopia*, and that he there left a Copy of St. *Matthew's* Gospel; and they relate farther, That *Paulinus*, a Man famous for his Skill in Philosophy, and particularly in the Institutions of the Stoicks, having embraced Christianity, he in a devout and zealous Imitation of the Apostles, was inflamed with Zeal to propagate the Faith of Christ in those Eastern Countries, and came as far as *India*, meeting here with some that yet retained the Knowledge of Christ, and found

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St. Matthew's Gospel written in *Hebrew*, left there, as the Tradition was, by St. *Bartholomew*, one of the Twelve Apostles, when he preached the true Faith to those Nations.

After the Labours of St. *Bartholomew* in these Parts of the World, he returned to the more Western and Northern Countries of *Asia*, at *Hierapolis* in *Phrygia*, we find him, in Company with *Philip*, instructing the Inhabitants in the Principles of Christianity, and convincing them of the Folly of their Heathenish Worship; which so enraged the Idolaters, that he was designed for Martyrdom at the same Time with *Philip*, but upon a sudden Conviction, that the Divine Justice would revenge their Deaths, he was taken down and dismiss.

Hence it is probable, that after this, St. *Bartholomew* went to *Lyconia*. His last Remove was to *Albanople*, in *Armenia* the Great, a Place miserably overgrown with Idolatry, from which he thought to reclaim the People. This so enraged the Governor of the Country, that he sentenced him to be crucified, which, some say, he cheerfully suffered, comforting and converting the Convert *Gentiles* to the last Minute of his Life; some say he was crucified with his Head downwards, others affirm, That he was Flay'd alive before his Crucifixion, a Barbarity used both by the *Persians* and *Egyptians*, and from whom they might borrow this horrible and inhuman Cruelty.





T H E  
L I F E  
O F

St. ANDREW *the* Apostle,

Who was bound to a Cross, from whence  
he Preached to the People.

His Festival is celebrated *November 30.*

**S**T. *Andrew* was Born at *Bethsaida*, a City of *Galilee*, Son of *John* or *Jonas*. a Fisherman of that Town, and Brother to *Simon Peter*; he was brought up to his Father's Trade, and was employed there till our Blessed Saviour called him to another Kind of Fishing.

*John* the Baptist having lately risen up in the *Jerusalem* Church, great Multitudes followed him to hear his Doctrine and Exhortations; he had also a Number of several Disciples, who more particularly accompanied him, the Number of which was our Apostle St. *Andrew*, who was with him about *Jordan*. Our Lord coming that Way, upon his Approach, the Baptist told them, That this was the *Messias*; whereupon *Andrew* and another Disciple



Disciple follow'd our Saviour to the Place of his Abode, after some Discourse with him, *Andrew* goes and acquaints his Brother *Simon*, and both together came to Christ, yet staid not long with him, but returned home, and exercised their Calling for more than a Year, till our Holy Redeemer passing through *Galilee*, fully satisfied them of his Divinity, and commanded them to follow him, which they did immediately. Shortly after, *Andrew* (together with the rest) was chosen to be one of those that were to be Christ's immediate Vicegerents for planting and propagating the Christian Faith. Little else is recorded of him in the Sacred Story, his Actions being comprehended in the General Account of the rest of the Apostles. Our Lord being ascended into Heaven, and the Apostles dispersed through all Nations, to publish the Everlasting Gospel, some of the Antients relate, That *Andrew* travelled into *Scythia*, where he continued for some considerable Time, going from one Place to another, preaching the Gospel, and settling the Churches, meeting in many Places with great Troubles and Opposition; hence in Process of Time, he came to *Byzantium*, (now called *Constantinople*) where he instructed the Inhabitants in the Knowledge of the Christian Religion, and founded a Church.

After this he travelled through *Thrace*, *Macedonia*, and *Achaia*, where for many Years he cultivated the True Faith, and at length came to *Patrea*, a City of *Achaia*, where he gave his last and great Testimony of the Verity of it, by laying down his Life in its Defence, of the Manner of whose Martyrdom some Authors give the following Account:

*Agas*, Proconsul of *Asia*, coming to *Patrea*, and observing that great Numbers of the People had embraced the Christian Doctrine, he endeavoured to reclaim them, whereupon the Apostle went to him, and expostulated with him about the Matter, but the Proconsul derided him as the Propagator of a Religion, the Author

and Publisher whereof the *Jews* had infamously put to Death upon the Cross.

The Apostle from hence took Occasion to demonstrate the Excellency and Certainty of that Religion, but the Governor would hear nothing against his own superstitious and idolatrous Worship; and threatened him, That if he did not offer Sacrifice to his Pagan Idols, he should suffer Death upon the Cross, in Conformity to the first Broachers of that new Faith which he professed, after which he was commanded back to Prison. The next Day he was brought before the Proconsul, who persuaded him not to lose his Life, and the Pleasures of this World, for an uncertain Reward in another. The Apostle on the contrary insisted upon the Folly and Vanity of the Worldly Enjoyments, and the Certainty of a Day of Judgment, when every Man must give an Account of all that he hath done in the Body, whether it be Good, or whether it be Evil, that if he did not believe in Jesus Christ. the Saviour of the World, he must certainly endure eternal Torments in Hell.

This so enraged the Proconsul, that he told him, He must either instantly renounce his fond Opinions, or else he should suffer the greatest Torments that could be inflicted on him. The Apostle reply'd, That he feared not his Tortures, and did not doubt, but Christ would strengthen him to endure all Manner of Barbarity, rather than deny his former Profession of the true Faith. The Proconsul then commanded him to be Scourged by seven Officers, called *Lictors*, who successively Whipt his naked Body; but seeing his great Patience and Undauntedness under this cruel Usage, he commanded him to be crucified, but not to be fastned with Nails, but ty'd with Cords, that he might be the longer in dying.

But coming within Sight of the Cross, he heartily rejoiced, saying, That he long desired and expected the happy Hour, wherein he might bear Testimony to his glorious and renowned Master, after having prayed

and exhorted the People to continue constant in the Faith, which he in his Life-time delivered to them, he was fastned to the Cross, whereon, it is said, he hung two Days, teaching and instructing the Multitude all the while, and exhorting them to suffer chearfully, whatsoever Cruelties their Enemies should inflict upon them, if ever they should be called to bear Witness to the Truth. In the mean Time great Importunity was used with the Proconsul to take him down from the Cross; but the Blessed Apostle earnestly begged of our Lord, That he might at this Time Seal the Truth with his Blood, and God heard his Prayer, and he immediately expired, *November 30th.* though in what Year it is as uncertain, as that this Account given by Ecclesiastical Hittorians, is to be depended on.



T H E

L I F E

O F

*St. THOMAS the Apostle,*

Who was run through with a Launce, at  
*Coromandel, in the East-Indies.*

His Festival is obseved, *December 21.*

**T**HE *Jews*, as we have observed, used commonly when Travelling into other Countries, or familiarly conversing with the *Greeks* and *Romans*, to assume

to themselves a *Greek* or *Latin* Name of Affinity, and sometimes of the very same Signification, with that of their own Country. This *St. Thomas*, according to the *Syriack* Import of his Name, was called *Didymus*, which has the same Signification. The History of the Gospel takes no particular Notice either of his Country or Kindred, his Employment was a Fisherman, he was afterward, together with the rest, called to the Apostleship; where not long after he gave an eminent Instance of his hearty Willingness to undergo the saddest Fate that might attend them; for when the rest of the Apostles dissuaded our Saviour from going to *Judea*, lest the *Jews* should stone him, as they a little before had attempted, *St. Thomas* desires them not to hinder Christ's Journey thither, though it might cost them their Lives, probably concluding, That instead of raising *Lazarus* from the Dead, they themselves should be sent with him, to their own Graves; so that he made up in pious Affections, what he seemed to want in the Quickness of his Understanding, not readily understanding some of our Lord's Discourses, not over forward to believe, till he had ocular Demonstration of his Resurrection. When our Saviour, a little before his total Sufferings, told his Disciples, That he was going to prepare a Place for them, to which they might follow, as knowing where it was, our Apostle roundly replied, That he knew it not. To which Christ gives this satisfactory Answer, That he was the Living Way.

Our Lord being dead, his Disciples were exceedingly distracted, between Hope and Despair about his Resurrection, which engaged him the sooner to make his Appearance; wherefore the very Day whereon he arose, he came into the House where they were met together, though the Doors were fast shut for fear of the *Jews*. At this Meeting *St. Thomas* was absent, having probably never come into their Company since their Dispersion in the Garden, where every one's Fears prompted them to consult their own Safety. At his Return, the Disci-

ples told him, That the Lord had appeared to them, but he obstinately refused to believe that it was he, except he might see the very Print of the Nails, and feel the Wounds in his Side and Hands; his compassionate Master would not take Advantage of the Man's refractory Unbelief, but upon that Day seven-night, as they were solemnly met at their Holy Worship, he appeared to them again, and calling *Thomas*, bid him look upon his Hands, and put his Finger in the Print of the Nails, and thrust his Hand into the Hole of his Side, and thereby strengthen his Faith. The Apostle was quickly convinced of his Error, confessing, That he acknowledged him to be his Lord and Master.

Our blessed Redeemer being ascended into Heaven, and having eminently given Gifts, and miraculous Powers to the Apostles, *St. Thomas* moved thereby to Divine Inspiration, is said to have sent *Thaddeus*, one of the seventy Disciples to *Agbarus*, King of *Edeffa*, whom he cured of an inveterate Distemper, who converted him and his Subjects to the Christian Faith. It is recorded, That the Province allotted to *St. Thomas*, was *Parthia*; from whence he proceeded to preach the Gospel in *Media*, *Persia*, *Coramania*, *Hyrkania*, *Bactria*, and the neighbouring Nations. One of the Ancients says, That in *Persia* he met with the three Wise Men who came that long Journey out of the East, to bring Presents to our New-born Saviour, whom he baptized, and took along with him as his Companions and Assistants in propagating the Gospel. Hence he travelled into *Ethiopia*, and afterward came to *India*, where we are told he was said to have ventured himself, till he was encouraged by a Vision, that assured him of the Divine Presence and Protection. He travelled very far in the Eastern Countries, till he arrived at the Nation of the *Brachmans*; preaching in all Places where he arrived, and by gentle Methods, and the Efficacy of the Christian Doctrine, he reclaimed the People from their blind Superstition and Idolatry.



The *Portugals* who inhabit those Parts, relate, That *St. Thomas* came first to *Socatora*, an Island in the *Arabian* Sea, where having converted many, he travelled farther into the East, and having successfully planted the true Faith, returned back to *Coromandel*, where he began to erect a Place for Divine Worship, till prohibited by the Prince and Priest of the Kingdom; but the Apostle having wrought several Miracles, the Work went on, and the Sultan, or King himself embraced Christianity. The *Brachmans* plainly perceiving that the Progress of the Gospel would endanger their Interest, and in Time extirpate their false Religion, thought it high Time to prevent its spreading, and that it was absolutely necessary that the Apostle should be taken out of the Way; there was a Tomb not far off the City, where *St. Thomas* used to retire to his Solitudes and private Devotions; thither the *Brachmans* and their Followers pursued him, and while he was fervent in Prayer, first assaulted him with Darts and Stones, till one of them coming nearer, ran him through with a Lance. His Body was taken up by his Disciples, and buried in the Church which he had lately erected.

While one of the Vice-roys of *Portugal* resided in those Parts, there were brought him certain Brasses or Plates, whose Inscription none could read, till at length with the Help of a *Jew*, they were found to contain only a Donation made by *St. Thomas*, of a Piece of Ground for building a Church. They tell also of a famous Cross found in *St. Thomas's* Chapel, whereon was engraven an unintelligible Character, which learned *Dramon* reduced to this Effect; That *Thomas*, a Divine Person, was sent to those Countries by the Son of God, in the Days of King *Sagamo*, to instruct the Inhabitants in the Knowledge of the true God; that he built a Church, and performed admirable Miracles, but at last, while he was upon his Knees, offering his Addresses to Heaven, was thrust through with a Sword, and that this Cross was stained with his Blood, and left as a Memorial of these Transactions.



THE  
L I F E  
O F

St. JUDE *the* Apostle,

Who was Shot to Death with Arrows.

His Feast is celebrated with St. Simon, *October 28.*

**T**HIS Apostle is mention'd by several Names in the History of the Gospel, namely, *Jude, Thaddeus,* and *Lebbeus*, it being usual in Holy Writ, for the same Person to have more proper Names than one ; the first was common among the *Jews*, as being the Name of one of the twelve Patriarchs of their Nation, which it is thought he changed, as sounding like that of *Judas Iscariot*, that Arch-Traytor, which was very odious and detestable among the Christians ; and called himself *Thaddeus*, a Word of the very same Signification, and is sometimes stiled *Judas*, the Brother of *James*, for his Name *Lebbeus*, is derived from the *Hebrew* Word, which signifies a *Lyon*, alluding to *Jacob's* Prophecy, that *Judas* should be a *Lyon*, &c.

As to his Parentage, he was one of our Lord's Kindred, the Son of *Joseph*, and Brother of *James* the Less ; we do not find when he was called to the Apostleship, only that he was enumerated among them, nor is

any Thing particularly recorded of him afterwards, more than one Question that he propounded to our Saviour, who having told him what great Things he and his Father would do, and what particular Manifestations he would make of himself to his Disciple, and Followers after his Resurrection, *St. Jude*, whose Thoughts, as well as of the rest, were taken up with the Expectation of a Temporal Kingdom of the *Messias*, who knowing that could not consist with the publick Solemnity of the Glorious State they looked for, asked him, What was the Reason that he would manifest himself to them, and not to the World? Our Lord replied, That the World was not capable of those Divine Manifestations, as being Strangers and Enemies to what should fit them for Heaven, 'That they were only good Men, Persons of a Divine Temper of Mind, and religious Observers of his Law and Will, whom God would honour with these familiar Converses.'

*Eusebius* relates expressly, That soon after our Lord's Ascension, *St. Thomas* dispatched *Thaddeus* the Apostle, to *Agbarus*, King of *Edessa*, where he healed Diseases, wrought Miracles, expounded the Doctrine of Christianity, and converted the King and the People to the True Faith, and when *Agbarus* offered him rich Gifts and Presents for his great Labour of Love in the Lord; he in a noble Scorn replied, That he had little Reason to receive from others, what he had already relinquished here. He is said to have died peaceably, and to have been most honourably buried, but by the general Consent of the *Latin Church*, he is said to have Travelled to *Persia*, where after great Success in his Apostolical Ministry for many Years, he was at last, for his free and open reproving the superstitious Rites and Usages of the *Magi*, cruelly murder'd, by being ty'd to a Stake, and shot to Death with Arrows.

That he was one of the married Disciples, manifestly appears, because *Eusebius* gives the following Account of his Grandsons: *Domitian* the bloody Roman Tyrant, whose

whose Wickedness had awakened in him the quickest Jealousies, and made him suspect every one that had but the least Pretence to be his Co-rival in the Empire, being informed that some of the Line of *David*, and Christ's Kindred did yet remain ; Two Grand-children of *St. Jude*, the Brother of our Lord, were brought before him, who having confessed that they were of the Family and Race of *David*, he inquired what Estates and Possessions they had, who told him, They had only a few Acres of Land, out of the Improvement whereof they paid him Tribute, and maintained themselves with their own hard Labour, as by the Hardness of their Hands did appear, which they then shewed him. He then inquired of them concerning Christ, and what Kind of Kingdom 'twas his Followers talk'd of, and when it would appear, they reply'd, ' That Christ's Kingdom was not of this World, nor did it consist in the Grandeur and Dominions thereof, but that it was an Heavenly and Angelical Kingdom, and would finally take Place at the End of the World, when coming in great Glory, our Lord would judge the Quick and the Dead, and reward every one according to their Works.' The Emperor judging by their Simplicity and Meanness, that no Danger could accrue to him, dismissed them without any Severity ; however, they were accounted Christian Martyrs, and prefer'd to great Employments in the Reign of the Emperor *Trajan*.

*St. Jude* left only the Epistle of Catholick and Universal Concern, inscribed at large to all Christians ; it was some Time before it met with a general Reception in the Church, but was afterwards added to the Scripture Canon ; the Author indeed styles not himself an Apostle, no more doth *St. James* nor *St. John*, nor sometimes *St. Paul* himself, and why should he be the worse for calling himself, The Servant of Jesus Christ ; when he might have added, not only an Apostle, but the Brother of our Lord. The Design of his Epistle is to preserve the Christians from being infected with the

loose and debauched Principles vented by *Simon Magus* and his Followers, whose wretched Doctrines and Practices he briefly and elegantly represents, who ought to be avoided as pernicious Seducers, lest they should perish with them in that terrible Vengeance which was ready to overtake them.



T H E

L I F E

O F

*St. SIMON the Apostle, called  
the Zealote,*

*Who was Crucified in Persia.*

His Festival is observed with that of *St. Jude, Oct. 28.*

**S***T. Simon* the Apostle was, as some think, one of the four Brothers of our Lord, Sons of *Joseph*, by a former Marriage; in the Catalogue of the Apostles he is called *Simon the Canaanite*; as also *Simon Zealote*, or the *Zelot*, probably from his warm active Temper, and zealous Forwardness in some particular Way or Profession of Religion, before his coming to our Saviour; for the better understanding this, we must know, That there was a distinct Sect among the *Jeus*, called the Sect of the *Zealots*, they were earnest Assertors of the Honour of the Law, and the Strictness and Purity of Religion inso-  
much, that they took upon themselves to question

note



notorious Offenders, without staying for the ordinary Formalities of the Law; yea, when the Case required, executing capital Vengeance upon them, till at length their Zeal degenerating into all manner of Licentiousness, they not only became the Pests of the Government at Home, but opened a Door for the *Romans* to break in upon them, to their final and irrecoverable Ruin.

They were continually prompting the People to throw off the *Roman* Yoke, and recover their native Liberty, and thereby bringing all Things into Disorder and Confusion, made Advantage to themselves of these Commotions; *Josephus* the *Jewish* Historian, complains grievously of them, and gives a large Account of their seditious Practices, and every where bewails their Villanies, as being the greatest Plague to their Nation: Now when *Jerusalem* was closely besieged by the *Romans*, they ceased not to create Tumults and Factions within the City, and were indeed the main Cause of the *Jews* ill Success in that fatal War. It is probable that all who went under the Notion of this Sect, were of this ungodly and wretched Temper, but that some of them were of a most sober and peaceable Disposition, and as it is not to be doubted but that our *Simon* was one of that Sect in general, so there is Reason to believe he was one of the better Sort; however, this makes no more a Reflection upon his being called to the Apostleship, than it did upon St. *Matthew*, who was a *Publican*, or St. *Paul's* being a *Pharisee*, and so zealously persecuting the Church of God.

Being invested in the Apostolical Office, no farther Mention is made in the History of the Gospel, concerning what the Apostles did, till their Dispersion up and down the World, and then he doubly apply'd himself to the Performance of his Office and Charge. He is said to have directed his Travels towards *Egypt*, thence to *Syrene* and *Africa*, and throughout *Mauritania* and all *Lybia*, preaching the Gospel in those remote and barbarous Countries, nor could the Coldness of the Climate

benumb his Zeal, or hinder him from shipping himself over to these Northern Parts of the World, yea, even to *Britain* itself, where he is said to have preached the Gospel, and wrought many Miracles. and afterwards in Defiance of all the Troubles and Difficulties which he underwent, suffered Martyrdom for the Faith of Christ, being crucified by the Infidels in the Eastern Country, and buried with them.

Others indeed affirm, That after he had preached the Gospel in *Egypt*, he went into *Mesopotamia*, where he met with St. *Jude* the Apostle, and accompanied him in his Journey to *Persia*, where having gained a considerable Harvest to the Christian Faith, they were both crowned with Martyrdom; but it is the Opinion of Learned Men, That this Account hath no clear Foundation in Antiquity to build upon.





T H E  
  
L I F E  
  
O F

St. M A T T H I A S,

Who was said to have been first Stoned,  
and then Beheaded.

His Memory is celebrated *February 24.*

**P**Articular Remarks concerning St. *Matthias*, are not to be expected from the History of the Gospel, he not being an Apostle of the first Election. He was one of our Lord's Disciples, and probably one of the Seventy that attended him the whole Course of the Publick Ministry, and after his Decease was elected into the Apostleship upon this Occasion: *Judas Iscariot*, who had been one of the Twelve, immediately called by Christ, to be one of his intimate Disciples, equally empowered and commissioned with the rest to preach and work Miracles, and yet all this while was a Man of vile and corrupt Designs, branded with no meaner Character than *Treachery and Murderer*, prostituting Religion, and the Ho-

nou

nour of his Office to Covetousness and evil Acts, which base Temper betrayed him, as in the Issue, to the most fatal End, so to the most desperate Attempt, yea, to the most prodigious Impiety that ever the Sun shone upon, namely, his betraying his innocent Lord and Master into the Hands of his cruel Enemies; but afterward awakened with the Horror of the Fact, his Conscience assaulted him so severely, that not able to bear up under the furious Revenges of his own Mind, he never rested till he had dispatch'd himself by a violent Death.

A Vacancy being thus made, the first Thing they did after their Return from Mount *Olivet*, (where our Lord took his Leave of them to go to St. *John's* House, in Mount *Sion*) was to fill up the Number with a proper Person, two were propounded in order to the Choice, *Joseph* called *Barsabas*, and *Matthias*, the Way of Election was by Lot, according to the usual Custom of the *Jews* in doubtful Cases; the Lots being put in, *Matthias's* Name was drawn out, and he thereby dignified with the Apostolical Office. Not long after, the promised Powers of the Holy Ghost were conferred upon Apostles, to qualify them for that great and difficult Employment upon which they were sent, and among the rest, S: *Matthias* bestowed the first Fruits of his Ministry in the Province of *Judea*, where having reaped a considerable Harvest, he betook himself to other Countries; one writes, that he Preached the Gospel in *Macedonia*, where the *Gentiles*, to make an Experiment of his Faith and Integrity, gave him a poisonous and intoxicating Potion, which he chearfully drank off in the Name of Christ, without the least Prejudice to himself, and the same Potion having deprived an Hundred and Fifty of their Sight, by laying his Hands upon them, he recovered them again.

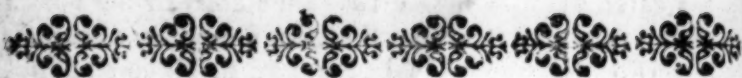
The *Greeks* with more Probability, report him to have travelled Eastward, some say to *Ethiopia*, the Inhabitants where he came, were very wild and barbarous, and his Ulage among them was accordingly; for here meeting

with a People of a fierce and untractable Humour, he was treated by them with great Inhumanity; from whom after all his Labours and Sufferings, and a numerous Conversion of Persons to Christianity, he obtained at last the Crown of Martyrdom, in the sixty-first Year from our Lord's Nativity.

There is little Certainty of the Manner of his Death; some Writers of Reputation, report, That he died at a Place called *Sebastople*, and that he was buried near the Temple of the Sun. Another relates, That he was seized by the *Jews*, as a Blasphemer, to have been first Stoned, and then Beheaded. But the *Greeks* and other Antiquaries write, That he was Crucified, and that his Body was preserved a long Time at *Jerusalem*, and supposed to have been translated by the Devotion of *Helena*, Mother of *Constantine* the Great, to *Rome*; where some Parts of it are pretended to be shewn with great Veneration, tho' others with as much Fierceness, contend, That his Relicks are brought to, and are still preserved at *Triers* in *Germany*. His Memory is celebrated in the Western Churches, *February 24*. Among many other Apocryphal Writings attributed to the Apostles, there was a Gospel published under the Name of *St. Matthias*, mentioned by *Eusebius*, and condemned with the rest, by *Gelasius*, a Bishop of *Rome*, as it had been rejected by others before him. Under his Name also, there were extant Traditions cited by *Clemens* of *Alexandria*, from whence doubtless the *Nicolaitans* published many vile and scandalous Doctrines, and the *Marcionites* and *Valentinians*, under the pretended Patronage of his Name, defended some of their most absurd and impious Opinions.







T H E  
L I F E  
O F

*St. BARNABAS the Apostle  
of the Gentiles,*

Who was Stoned by the *Jews* at *Salamis*.

His Festival is observed *June 11.*

**H**E was first named *Joses* or *Joseph*, and afterwards *Barnabas*, which signifies, 'The Son of Consolation, given him by the Apostles, because he had a singular Gift and Art in comforting the Weak, he being represented in the Holy Writ as a Person of a compassionate, easy, and mild Temper, very ready to forgive Injuries, yet of a majestick and awful Carriage, commanding Respect and Reverence; he was a *Jew* of the Tribe of *Levi*, and is reckoned to be the Principal of the Seventy Disciples. After our Lord's Ascension, perceiving that the Necessities of the Churches required Relief, he sold an Estate which he had in the Isle of *Cyprus*, and brought the whole Price to be distributed by the Apostles; to those that were most indigent, and

In Want ; this Practice was followed by several other Christians at that Time, none of them thinking it just or reasonable for themselves to live in Plenty, while their Brethren were reduced to Streights for want of the Conveniencies of this Life, and therefore had all Things in common, wherein the Charity of *Barnabas* was very remarkable, his Estate being much larger than any of the rest, who yet gave the first Example of Charity and Bounty to the Church.

After the Sale of his Estate, he made his Residence in *Jerusalem*, whither *St. Paul* coming three Years after his Conversion, the Apostles denied him Admittance into their Society, who had been such a furious Persecutor of the Christians, and made his Name terrible among them. But *Barnabas* took him, and brought him to the Apostles, and declared unto them, how he had seen the Lord on the Way, and how he had spoken to him, and that he had preached boldly at *Damascus*, in the Name of Jesus, whereupon he was received into their Fellowship, and he with them, coming in and going out at *Jerusalem*, asserting to the Jews, That Jesus was the true *Messias*, whereby he so much enraged the Jews, that they conspired to take away his Life.

Some Years after, some Christian Jews fled from the Persecution that was raised at *Jerusalem* about *St. Stephen*; now when they were in the Church of *Antioch*, and they ministered to the Lord, the Holy Ghost said, Separate me *Barnabas* and *Saul*, for the Work whereto I have called them; so when they had fasted and prayed, and laid their Hands on them, they sent them away. *Barnabas* coming to *Antioch* to set Things in Order, upon his Arrival, beheld with great Joy, the great Progress of the Gospel among them; and exhorted them to continue stedfast in the Truth and Doctrine of Christianity, and confirmed many therein, he afterward sent for *Paul* to *Antioch*, to assist him in the Propagation of the Gospel; and he with *Paul*, carry'd the Contributions of the Christians of *Antioch*, to *Jerusalem*: At length, upon some

some Difference about Circumcision, they were separated, *Barnabas* sailing to *Cyprus*, and *Paul* to *Syria* and *Cilicia*, but they were afterward fully reconciled, retaining their Christian Charity and Love to one another, and to the Souls of their Brethren, and then parted by distant Regions from each other.

Some of the Ancients write, That he continued till his Death in *Cyprus*, but preached the Gospel in other Places, and was sent by him to *Corinth*, along with *Titus*. He was a Prophet and a Teacher, of whom the Council of the Apostles gave this Character, That he was a Man who had hazarded his Life for the Lord Jesus, and had intirely given up himself to the Labour of Preaching the Gospel. There is an Epistle that goes under his Name; which if he was the Author of, he must have lived till after the Destruction of *Jerusalem*, which was seventy Years after the Birth of our Saviour, and is recorded to have suffer'd Martyrdom, being stoned to Death by the *Jews* at *Salamis*, and to have been buried within a Furlong of that City. There is likewise a Gospel attributed to him, as well as to St. *Matthias*, and another of the Acts of *Barnabas*, pretended to be written by *John Mark*, his Cousin, who went with him into *Cyprus*, but both of them seem to be the Inventions of some Persons in latter Ages, being filled with Fables and Impertinencies.





THE  
L I F E  
O F

*St. PAUL the Apostle,*

Who was Bheaded at *Rome*, by *Nero*,  
the *Roman Tyrant*.

His Feast is celebrated *January 25*.

**S**T. *Paul* was Born at *Tarsus*, the Metropolis of *Cilicia*, a City very rich, with an Academy and Schools for Polite Learning and Philosophy ; his Parents were *Jews*, of the Tribe of *Benjamin*, the youngest Son of the old Patriarch *Jacob*, who thus prophecy'd of him, ' *Benjamin shall raven as a Wolf, in the Morning he shall devour the Prey, and at Night divide the Spoil ;*' this Prophetical Character, *Tertullian* and others after him, will have to be accomplished in our Apostle, as a ravenous Wolf in the Morning, devouring the Prey : That is, as a Persecutor of the Church, in the first Part of his Life, destroying the Flock of God, and in the Evening dividing the Spoil ; that is, in his declining and reduced Age, as a Doctor of the Nations, feeding and distributing to Christ's Sheep.

In

In his Youth he was educated at *Tarsus*, being fully instructed in the Schools in all Liberal Arts and Sciences, whereby he came acquainted with all Foreign Learning, and the *Jews* have a Maxim, That he who learns not his Son a Trade, teacheth him to be a Thief; he was bred a Tent-maker, and therefore in the Writings of the *Rabbi's*, they were generally nominated by their Callings, as *Rabbi Joses*, the Tanner, *Rabbi Jobanan*, the Shoemaker, *Rabbi Judea*, the Baker; they daily working at their Trades to maintain themselves with their own Hands: Having laid Foundations of Human Learning at *Tarsus*, he was sent by his Parents to *Jerusalem*, to be perfected in the Study of the Law, under the Tutelage of *Rabbi Gamaliel*, the Son of that *Simon*, who 'tis thought came into the Temple and took Christ in his Arms. *Gamaliel* was a President of the Court of the *Sanhedrim*, and a Doctor of the Civil Law, who made that wise and excellent Speech in Behalf of the Apostles and their Doctrine; nay, he is said to be a Christian, and his sitting in that Council was connived at by the Apostles, that he might the better favour their Affairs. Among the various Sects of the *Jewish* Church, he was especially educated in the Principles and Institutions of the *Pharisees*, who were excessively proud and insolent, censuring whosoever was not in their Way, as Reprobates, counting none pious but themselves, and that all others were Sons of the Earth; probably *Paul* might be of a better Principle than some others, however, he could not endure Contradiction, nor Novelty in Religion, and therefore when the *Jews* put *St. Stephen* to Death, he stood by, and kept the Cloaths of his Executioners, and thereby loudly proclaimed his Consent to his Martyrdom.

The Storm thus begun, a violent Persecution of the Christians began at *Jerusalem*, wherein our Apostle was a prime Agent, being employed by the High Priest, to hunt, and find out those new Hereticks, who preached against the Law of *Moses*, getting a Warrant from the

*Sanhedrim,*



*Sanhedrim*, to go and disturb the Synagogues at *Damascus*, where many of the poor distressed Children were fled. But God designing him for Work of another Nature, stopt him in his Journey, as we read at large in the Acts of the Apostles, as likewise of his Travels in *Palestine* and adjacent Countries, and his dangerous Voyage to *Rome*.

When he came to *Rome*, he acquainted the *Jewish* Consistory, That tho' he had been guilty of no Crime, yet he was delivered into the Hand of the *Roman* Governors, only for his constant asserting the Resurrection of the Dead, which was the Hope of every true *Israelite*. They replied, That they had received no Advice concerning his Religion, which was every where decryed both by the *Jews* and *Gentiles*. At a Day appointed, he discoursed to them from Morning to Night, concerning the Doctrine of the Holy Jesus; yet some persisting in their Infidelity, he told them plainly, That henceforth he would turn his Preaching to the *Gentiles*, who would be glad to accept what they had scornfully rejected.

He was called by two Names, one *Hebrew*, the other *Latin*, probably referring both to his *Jewish* and *Roman* Capacity and Relation; *Saul* was a Name common in the Tribe of *Benjamin*, ever since the first King of *Israel*, who was chosen out of that Tribe, in Memory whereof they so named their Children at their Circumcision. His other was *Paul*, assumed by him, as some think, at his Conversion, to denote his Humility, and others, that it was in Memory of his converting *Sergius Paulus*, the *Roman* Governor to the Christian Faith.

After this he was brought to his first Hearing before the *Roman* Emperor, where those Friends which he expected should stand by him, plainly deserted him, but God stood by him, and encouraged him. Two Years he preached at *Rome*, in his own hired House, converting some of all Ranks and Qualities, yea, several belonging to the Court itself; here he met with *Peter*, and they were both together thrown into Prison upon the

Per-

Persecution raised against the Christians, under Pretence they had fired the City, tho' it was done by *Nero's* special Command. Some of the Ancients make him engaged with *Peter*, in procuring the Fall of that miserable Wretch, *Simon Magus*, which stirred up the Emperor's implacable Rage and Fury against him. Another writes, That having converted one of *Nero's* Concubines, of whom he was extreamly fond, and reduced her to a Life of much Strictness and Chastity, so that she absolutely refused to comply with the Emperor's wanton and impure Embraces, he thereupon treated the Apostle outrageously, calling him Impostor, and a Perverter of his Subjects, giving Orders that he should be sent to Prison, but understanding that he still continued to persuade the Lady, who visited him, to continue in her Christian and pious Resolution, he commanded him to be put to Death. as a *Roman* Citizen, he was exempted from Scourging as Malefactors used to be before their Execution, to which when he was led, he is said to have converted three Soldiers who guarded him, and within a few Days after, by the Emperor's Command, became Martyrs for the Faith. Being come to the Place, about three Miles from *Rome*, he chearfully gave his Neck to the fatal Stroke. Crucifying being too infamous a Death for any but the worst of Slaves, Beheading being counted a more noble kind of Death among most Nations.

Tradition reports (which many of the Fathers verify) that when he was Beheaded, a Liquor more like Milk than Blood, issued from his Veins, and spurted upon the Cloaths of the Executioner, which *St. Chrysostom* said became the Means of his Conversion, with many others to the Faith. He adds, That the Apostle suffered Martyrdom in the sixty-eighth Year of his Age, and *Constantine* built a stately Church to his Memory, where his Remains were buried about two hundred Years after

On our Blessed SAVIOUR.

WE often read our Blessed Saviour Wept,  
But never *Laught*, and seldom that he *Slept*:  
Oh, sure his heavy Eyes did *wake* and *weep*  
For us that sin, so oft, in *Mirth*, and *Sleep*.

HE's like a *Rock*, which when we strive to shun,  
We are in *Danger* to be wreckt upon:  
But when our wide-spread Arms seek *Refuge* there,  
Will secure us from the *Harms* we fear.

On our SAVIOUR's Passion.

THE Earth did tremble, and Heav'n's closed Eye  
Was loth to see the *Lord of Glory* die;  
The Skies were clad in Mourning, and the Spheres  
Forgot their Harmony; the Clouds dropt Tears:  
Ambitious Dead arose to give him Room;  
And ev'ry Grave did gape to be his *Tomb*;  
Affrighted Heav'n's sent down elegious *Thunder*;  
The *World's Foundation* loos'd, to lose their *Founder*:  
Impatient *Temple* rent her *Vail* in two,  
To teach our Hearts what our sad Hearts should do:  
All senseless Things do this, and shall not I  
Let one poor *Drop* to see my Saviour die?  
I'll forth my *Tears*, and trickle one by one,  
If you have pierc'd this *Heart* of mine, this *Stone*.

On



## On a CRUCIFIX.

**W**HY not the *Picture* of our dying Lord,  
 As of a Friend? Nor *this*, nor *that's* ador'd  
 Does not th' eternal Law command, That thou  
 Shalt ev'n as well forbear to make, as bow?  
 Not to so good an End? T'advance his *Passion*?  
 The Gold being pure, what matter for the *Fashion*;  
 Take heed. The purest Gold does often take  
 Some Loss, some Prejudice, for the *Fashion's* sake:  
 Not to a Civil End? To garnish Halls?  
 To deck our *Windows*? To adorn our *Walls*?  
 Shew-bread must not be common: And the *Curse*  
 Of holy Oyl admits no Civil Use. AU 63  
 No, no; the Beauty of his *Picture* lies  
 Within; 'Tis th' Object of our Faith, not Eyes.

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